Robert John Verney
Lord Willoughby de Broke.

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MUSEUM BRITANNICUM,

BEING AN

EXHIBITION

OF A GREAT VARIETY OF

ANTIQUITIES AND NATURAL CURIOSITIES,

BELONGING TO

THAT NOBLE AND MAGNIFICENT CABINET,

THE

BRITISH MUSEUM.

ILLUSTRATED WITH

CURIOUS PRINTS,

Engraved after the ORIGINAL DESIGNS, from NATURE, other OBJECTS;

AND WITH DISTINCT

EXPLANATIONS OF EACH FIGURE,

By JOHN and ANDREW VAN RYMSDYK, PICTORS.

When *Cicero* went to conſult the *Oracle* about his future Conduct in Life, he received for Anſwer,

Follow Nature!

" *No more you learned Fops, your Knowledge boaſt,*
" *Pretending all to know, by reading moſt,*
" *True Wit, by Inſpiration, we obtain,*
" *Nature, not Art, Apollo's Wreath muſt gain.*

Mrs. A. BEHN,
in Æſop's Life, 7th Plate.

LONDON:

Printed by I. MOORE, for the AUTHORS, CHARLES-STREET,
ST. JAMES'S-SQUARE. 1778.

BRITISH MUSEUM
LIBRARY

EXPLANATIONS OF EACH FIGURE,

AND WITH DISTINCT

CURIOUS PRINTS,

ILLUSTRATED, WITH

BRITISH MUSEUM.

THAT NOBLE AND MAGNIFICENT CABINET

BELONGING TO

ANTIQUITIES AND NATURAL CURIOSITIES,

OF A GREAT VARIETY OF

EXHIBITION

BEING AN

MUSEUM BRITANNICUM.

TO THE

Right Honourable and Honourable

THE

TRUSTEES,

OF THE

BRITISH MUSEUM;

THE FOLLOWING

Antiquities, and Natural Curiosities,

Are

Most Humbly

Inscribed

By the Author.

TO THE

Rt. Hon. Fred. (North) Lord North, LL.D.
First Lord of the *Treasury*, Chancellor of the *Exchequer*,
Lord Lieut. and Cust. Rotulorum of *Somersetshire*, Chanc. of the
Univers. of *Oxford*, Recorder of *Glouceſter* and *Taunton*,
One of the Elder Breth. of the *Trin. Ho.* Gov. of the *Turkey Comp.*
Pref. of the *Foundling Hosp.* and of the *Asylum*,
And a Governor of the *Charter-House*, K. G. *&c.*

William Legge, Earl of Dartmouth,
Viscount Lewisham, *Lord Privy-Seal*, President of the *London Dispensary*,
and Vice-President of the *Foundling* and *Lock-Hospitals*,
Recorder of *Litchfield*, LL.D. and F. R. S.

Francis Godolphin Osborn, Lord Osborn,
(Marq. of Carmarthen), of Kiveton in Yorkshire,
And Lord Chamberlain to the QUEEN, &c.

Geo. James Cholmondeley, Earl Cholmondeley,
Viscount Malpas, Lord Lieut. and Cust. Rot. of the *County* of *Chester*,
(Visc. Cholmondeley of Kells in Ireland.) *&c.*

Sir John Boyd, Bart. John Peachy, Esq.
Robert Udny, Esq. Rev. S. Harper, F. R. S.
And to the remaining SUBSCRIBERS,

These *Antiquities* and *Natural Curiosities*, selected from the *British Museum*,
Are most humbly presented,
As a greatful Acknowledgment for their Noble Encouragement,
Conferred, by them, upon

The Authors,

J. & A. Van Rymsdyk.

TO THE

READER.

FROM the univerſal *Taſte*, *Encouragement*, and *Improvements*, which prevail in this *preſent Age*, I cannot doubt but theſe Antiquities, and Natural Curiosities, collected from the British Museum, will meet with a chearful Acceptance amongſt all ingenious Perſons, and *Mecœnates*,* who love to cultivate and improve the Product of the Arts.—Every rational Being ſhould, nay, is obliged to bequeath ſomething to Poſterity, that it may be known there was once ſuch a perſon who intended to prevent the deſtruction of *Human Knowledge*, from the Sithe of Time; and to *Eternize* the Memory, or *Actions* of all ſuch Men as have ſignalized themſelves in Merit.—Theſe various Productions, or *Legacies*, are generally entitled the *Laſt Will* and *Teſtament* amongſt *Painters*, or *Authors*, and have in all polite Nations been carefully preſerved in Repoſitories, or ſuch a noble Cabinet as the British Museum.†

* *Mecœnates.*] From Mecœnas, a certain Nobleman of Rome, in the time of Auguſtus, Patron to Virgil, Horace, &c. from whom all Benefactors to Learning, and Friends to Scholars are called Mecœnates.

† *The Britiſh Muſeum.*] This great Houſe was built by Ralph *Duke of Montague*, in the French Manner; the Apartments are very Noble, and richly adorned. Here ſeveral Artiſts have expreſſed the Excellence of their Art. The Architecture was invented and conducted by Monſieur Pouget, Anno 1678. The Extent of the whole 270 Feet. The Staircaſe and ſome of the Cielings, as the Dome of the Saloon, are painted in Freſco, the Hiſtorical Figures by *La Foſſe*; the Architecture and Landſcapes, by *Rouſſeau*, and the Flowers by Baptiſt.——" This *John Baptiſt Monnoyer*, commonly ſtiled Baptiſt the Flower-Painter, was Born at Liſle in Flanders, and brought up at Antwerp. His Grace the Duke of Montague being *Ambaſſador in France*, invited him over to England, to adorn his Magnificent Houſe in Great Ruſſel-Street, Bloomſbury, where a great Variety of Flowers and Fruit of this Maſter are to be ſeen, and thoſe the beſt of his Performance.

" *James*

When firſt the Muſeum opened for the good of the *Public*, it elevated my Mind with great Conceptions; nothing would have made me more happy than Drawing and Studying theſe Curioſities, having always had a great Veneration and Taſte from my Youth, for all manner of Learning, being like a Luxurious Banquet, to me indeed the moſt voluptuous Entertainment. I had long before made a Sketch, and Liſt of curious Objects, which, when I ſhould be admitted, I

" *James Rouſſeau*, was a French Landſcape, Architecture, and Perſpective Painter, Born at Paris; who came from Switzerland for Holland, from whence he was likewiſe invited over to England. He had all due Encouragement from that noble Peer, who allowed him a *Penſion during Life*.

" Alſo *La Foſſe*, who in conjunction with Meſſr. Rouſſeau and Baptiſt, painted the Hiſtorical Staircaſe, and many other parts of that Magnificent Fabrick."

See De Pile's Lives of the Painters, p. 401, 460.

Beſides theſe there was one " *Louis Cheron*, who, on account of his Religeon, being a Calviniſt, was compelled to quit his Native Country, and ſettled in London, the happy retreat of all diſtreſſed Artiſts; and there he found many Patrons among the Nobilty and Gentry; particularly the Duke of Montague, for whom he painted the Council of the Gods, and ſome other Compoſitions, taken from Poetic, or Fabulous Hiſtory."

See Pilkington's Dic. of Painters, p. 132.

The *Building* is well ſituated, entirely inſulated, and not *contiguous* to any Habitation; no Perſon is ſuffered to inhabit it, for the Principal Librarian, and other Officers, have all their Apartments in the Wings of the ſaid Building, and if we add to this the wiſe *Orders*, and Rules for the *Management* of the Muſeum in caſe of any Accident by Fire, &c. we may look on it almoſt as equally ſafe with an *incombuſtible* Edifice.

Sir Hans Sloane, Bart. (who died in 1753.) may not improperly be called the *Founder* of the Britiſh Muſeum: for its being eſtabliſhed by *Parliament*, was only in conſequence of his leaving by Will his Noble Collection of *Natural Hiſtory*, his large *Library*, and his numerous *Curioſities*, (which it is ſaid coſt him 50,000l.) to the Uſe of the *Public*, on condition that the Parliament would pay 20,000l. to his *Executors*.—Accordingly *Montague-Houſe* was purchaſed with an extenſive Garden of near eight Acres by the Britiſh Parliament for 10,500l. as was alſo Sir Hans Sloane's Curioſities for 20,000l. in the Year 1753, and was reimburſed by a Guinea Lottery the ſame Year. And in 1756 the valuable Legacy of Egyptian Antiquities of the late *Colonel Lethieullier*, and the Antiquities of his Nephew have been joined to it:— And in the Year 1771, *Sir William Hamilton's* Antiquities were purchaſed with other additional Expences, for 9000l. To this Collection were added the *Cottonian Library*, the *Harleian Manuſcripts*, collected by the *Oxford Family*, and purchaſed likewiſe by the Parliament for 10,000l. Alſo a Collection of Books given, and 7000l. in Caſh left, by the late Major Edwards. And as an Addition to the Cottonian Library, Mrs. *Maddox*, Relict to the late Mr. Maddox, *Hiſtoriographer Royal*, left by her Will, her Huſband's large and valuable Collection of *M.S.S.* which had engaged his Attention for many Years; affording Materials for a complete Hiſtory of *Tenures*, which is much wanted.

His late Majeſty, George II. in the Year 1757, in conſideration of its great utility, was graciouſly pleaſed to add thereto the *Royal Libraries of Books*, about ten thouſand; and Manuſcripts to about eighteen hundred, all collected by the different Kings of England.——It is impoſſible to give the exact *Names* and *Numbers* of the ſeveral things contained in the Britiſh Muſeum at preſent, on account of the generous embelliſhments which have been made from Time to Time.—See for the Catalogue of Sir H. Sloane's Bart. and Sir W. Hamilton, K. B. after the End of the Preface.

The Public are under very great *Obligations* to *His late Majeſty*. for a valuable preſent of Manuſcripts, and Royal Library, and to the Britiſh *Parliament*, for the purchaſe of the Building and Curioſities; alſo to Sir H. Sloane, Bart. for his knowledge as a Collector; and likewiſe to the Hon. Sir. Wm. Hamilton, K.B. to many other *Private Gentlemen* for their *Donations* and *Benefactions*, by which the Muſeum is continually increaſing, to their Honour and Credit during Life, or after Death. Alſo to the *Right Honourable* and *Honourable* the *Truſtees*, for their careful Conduct, Management, and Preſervation of the Muſeum; and to the Principal Librarian, the late Matt. Matty, M.D. F.R.S. and Subordinate Officers, who are all known to be *learned Men*, in their *Various Departments*, from *all* whom I have received great Civility and Indulgence, and who on Application are always very ready to gratify any Perſon's Curioſity, with a ſatisfactory Information. What Improvements in *Arts, Sciences, Manufacturies*, &c. every Individual may reap from this Harveſt of Learning, muſt ſtrike every one at firſt View!——O *Happy Nation!* where there is ſuch *Liberty granted*, and ſuch *Generous Benefactors*, whoſe Names will be convey'd with Honour to ſucceeding Generations; nay, be made

intended to draw. In reſpect of my Choice, my principal and *chief Aim*, was at a *Variety* of *Pictureſque*, *Curious*, and *Scarce Objects*, and to make them inſtructive, entertaining, and uſeful.—Now, in a Work of this kind, ſome Objects will always be found more *pleaſing* than others, according to the different *Taſtes*, Studies, and Geniuſes of particular Men :—This I was ſoon made ſenſible of, for when I began to ſhew my Deſigns to the Ladies and Gentlemen ; ſome wiſhed made *Immortal*; and as Herodotus ſays, " Things paſt ought not to be extinguiſhed by length of time, nor great and admirable Actions, remain deſtitute of glory."

In Fine, if one conſiders the *Building*, and its various *Contents* with their *Arrangement*, and the *Liberty* People enjoy, it is *Matchleſs !* There is certainly no Mine, or Treaſure like this in *Europe*, from what I have heard of Foreign Gentlemen ; nor can ſuch a one ever be compiled again unleſs by a *Miracle.* † If I may be allowed, with humble Submiſſion, to give my opinion, which is ; that every Curioſity, &c. ſhould *have a Title*, like thoſe on Books, and be exactly *label'd*, by which it would do ſtill more Service, for the Intention of the *Britiſh Parliament* and *Benefactors* being ſuch as to render it of the utmoſt Benefit to Mankind. Many ingenious perſons perhaps would be glad to be informed how to get admitted as a Student in the Britiſh Muſeum ;—this is done by applying for leave to the Truſtees, the Principal Librarian, or in his Abſence to the Under Librarian, who will get him an Order of Admiſſion till ſuch time he be admitted ; the Officer of the Reading Room, my Friend, the *Rev. Mr. Penneck*, will provide him with ſuch Books as he intends to peruſe. This Leave is only for half a Year, unleſs a freſh Application is made.—" If any perſon engaged in a Work " of Learning, or in the proſecution of any *uſeful De-* " *ſign*, has occaſion to examine any Part of the Col- " lection, *with more Attention than can be done either in* " *the ordinary Way of viewing the Muſeum*, or in the " Reading Room, without carrying into it a great " Number of Specimens or Books that can con- " veniently be done; *to give leave to ſuch Perſon to view* " *the ſaid Collection at thoſe Hours*, when the Officers of " the reſpective departments are not engaged in their " Attendance upon the Company admitted by Tickets, " and during the time when the Muſeum is open."

Vid. General Orders and Rules of the Muſeum, p. 5.

I have wondered many times at the ſmall number of Gentlemen I uſed to ſee in the Reading Room, which certainly muſt be owing to the want of knowing how to apply for leave, I have ſaid many times, if it was a difficult Matter to be admitted, more people, and all the World would be eager to come to improve themſelves, and make a better uſe of this advantage. Before it ſlips out of my Memory, here I muſt not omit to obſerve for the *Student*, and particularly to ſuch who apply for Tickets to ſee the *Curioſities* of the Britiſh Muſeum ; that it opens at Nine o'clock and ſhuts at Three every Day, except Saturdays and Sundays, and during the Chriſtmaſs, Eaſter, and Whitſun Holydays, and on Thankſgiving and Faſt Days ; but in the Four Summer Months, May, June, July, and Auguſt, it is open only on Mondays and Fridays in the Afternoon from Four till Eight, the other Days as uſual.

Now in reſpect of knowing the Method of applying to ſee the Britiſh Muſeum, it is by delivering in a liſt of the Chriſtian and Surnames of each Perſon, with their titles, rank, Profeſſion, and places of abode, to the Porter's Lodge, at the left Entry within the Gate, who will enter them in the Book ; the Principal Librarian orders the Day and Hour for the Tickets to be fixed upon, which when ſent for are delivered.

No more than fifteen Perſons are permitted at one Time, and two hours allowed for viewing, and as moſt Company's love to go together, the fewer the Number, the liſt is, the eaſier, they will ſerve to compleat the Number of Fifteen, and the ſooner they ſtand a chance of being admitted.

" Such as have obtained Tickets and cannot come, are earneſtly deſired to return them to the Porter as early as they can, that others may be admitted in their Stead.

" After a liſt has been entered in the Book, if the Tickets are not fetched away, at the lateſt by Ten in the Morning, the Day before the Time of Admiſſion, they will be otherwiſe diſpoſed of ; and no Regard will be paid to ſuch Liſts as require the Tickets to be ſent to any of the Parties.

" If any one comes with another Perſon's Ticket, it is expected that they acquaint the Officers with it, in

† Anno 1774, The Report from the Committee appointed to conſider of proper Regulations to be obſerved for the Future, by Perſons admitted to ſee the Britiſh Muſeum, was brought up, and a ſmall Debate enſued on one of the Reſolutions, which was for Money to be paid by every Perſon admitted to ſee the Curioſities ; the principal *Speakers* in which, were General Conway, Capt. Phipps, and Mr. Harris, but I am very glad for the Public, on a Diviſion there were for Money being paid 56, againſt it 59.

my Work had conſiſted of BOTANY, others of BIRDS, BUTTERFLIES, or QUADRUPEDS, ſome again of FISH SHELLS and FOSSILS, a few wanted them all ARTIFICIAL, *&c.* I leave my ſenſible Reader to judge whether it is poſſible to pleaſe every Body. Nature herſelf is not equally ſatisfactory, nor all different Diſhes alike palitable. Therefore I came to a Reſolution to chuſe an Intermixture, which I ſuppoſe will conſiſt of ſome Things fine, others middling, and a few *ſo ſo*, or perhaps but indifferent.

Now Concerning *Mine* and *my Son's Drawings*, all the Objects we have truly imitated without *adding* or *diminiſhing*, an eſtabliſhed ſolemn Law, I had formed from my Cradle, for my future Conduct as a Painter, Profeſſing it to be the Principal and favourite Article of my Pictorial Creed, and declaring myſelf an Enemy to Nature-Menders, Manneriſts, or Antiques, &c. I don't mean by this that Nature alone is ſufficient; *no*:— * * * * * * * * * * * * * * * * * *.

The ſame Choice and Method I have purſued in the Artificial Objects, which like the Natural, are in fine Preſervation, both well diſpoſed with a clear large Maſs of Light and Shade; they have their true Character, different Subſtances, and peculiar Colours of every Object. Many of the Drawings, or Prints, are as big as *Nature*, or the *Objects* they repreſent; and if they are *leſs*, or *larger*, it is mentioned with each *Explanation*. On ſuch *a Plan* as this, if a Painter, &c. chuſes to be bound, to ſail for the Harbour of Nature, he will find his Pictorial Veſſel loaded with new *Theorical* and *Practical* Treaſures, which on compariſon, he will only find among a few Men of Merit; but in a low Degree, like the Shade of a Figure, or a bad Echo. This new Doctrine is quite different from that Faſhionable way of Drawing, and Painting, ſtill ſo much in vogue in Europe, and likewiſe at preſent ſo little known among thoſe Gentlemen, who encourage the Arts; for moſt of the *Encouragers*, and Painters have this in common with each other, and with every Individual in General; to know a *Good Performance*, but few can tell why or wherefore. *Nature* ‡ to be ſure, eſpecially

in order to have the Name changed; and the Officers may turn away any one that ſhall preſume to get Admittance under a fictious Name or Character.

" N.B. In going through the ſeveral Departments, no one is to take any Thing from its Place; but if he wants to examine any Thing more particularly, he is to apply to one of the Officers for it; eſpecially in going through the Departments of printed Books, he is ſtrictly required not to take any of them down from their Shelves, but to apply to one of the Officers, who will reach him any Book he is deſirous of ſeeing."

Vid. Direc. to ſee the Muſeum.

" Leave is granted to any Foreigner of diſtinguiſhed Eminence, or who, upon account of his ſudden Departure, cannot obtain Tickets in the common courſe, to ſee the Muſeum at any Time, when it is open for the common Inſpection, attended by the Principal Librarian, (*a*)

" It is hereby intended and declared, that none of the Particular Reſtraints herein contained, are to be conſtrued to extend to the Royal Family, when they ſhall do the Muſeum the Honour of viſiting it in Perſon," (*b.*)

Vid. General Orders and Rules of the Muſeum.

(*a.*) *Page* 5.——(*b.*) *Page* 24.

Leave of Admiſſion is likewiſe given to any proper Perſon or Perſons for to Air or walk into the Garden upon their Application.

‡ *Nature.*] *All pretend*, both Painters, Statuaries, &c. to have been long acquainted with Her, but where

was

at preſent is in the mouth of every individual. I gueſs, nay I hear ſome ſay,

was ſhe thirty-two Years ago? Examine the Productions of the Italians, Engliſh, French, &c. within the above time, (in order to prove their being an old Acquaintance with her) and you'll find no Imitation of Nature; but you'll ſee a great deal of *Manner*, and what is termed a free Grandeur of *Stile, Touch*, and Spirit of the Maſter, likewiſe a bad Imitation of the Antiques; and as to their Figures, they ſeem to be only done after one particular Manner of Proportion;—In ſhort, all their Figures of Men, Women, and Children, appear as if they were caſt out of one Mould, add to this, the Phraſes of Enthuſiaſm, Exquiſite Taſte, Looſe, Eaſy Manner of handling Paintings in Varniſh, (for it was the Faſhion in thoſe Days to encourage pleaſing and ſhining Pictures) to all which Nature, if ſhe could ſpeak, would ſay,—*I KNOW YOU NOT.*—— And although Nature may ſometimes be found in their Performances, which they had copied (for Improvemet) after *Ancient Maſters*, yet in their own Originals ſhe is loſt again, hereby making the old true Proverb good, 'The Dog is turned to his own vomit again.'—Now if ſome Portraits, &c. ſhould be ſhewn, which have a few faint Traces of Nature, this is only becauſe they are obliged to make a *Reſemblance* of Perſons, and by which they repreſent her as it were by chance; for do but caſt your eyes on their Hands, Draperies, Back-grounds, &c. in the ſame Picture, and that will convince you. Thus we find that this *Imaginary Being* or *Nature*, is the Touch-Stone and Teſt, with which the Productions of all Arts are *compared*.

Once more, in Reſpect of the Time above mentioned, I remember very well that her Name was not ſo much as thought on by the *Nature-Menders*; &c. but now the Hair-Dreſſers, Taylors, Coblers, Shoe-blacks, Chimney-Sweepers, Dentiſts, and Apothecaries; they all have Her upon their Tongues even with a Vengeance. But to return to our Artiſt; there are ſome Painters however, that begin to ſmell Nature, as may be ſeen from their Landſcapes, &c. behind their Portraits, which formerly uſed to be deteſtable: Some will, nay you may hear it from every Body's Mouth, that we have at preſent as great a Number of excellent Artiſts than were ever known before at one Period, in this Nation. I hardly think it worth my time to anſwer this, however, as we are in the humour for Writing, we will confute it thus:——There is an *Index* of the Painters Names in the *Eſſay* towards an Engliſh School, *Vid. De Pile's Tranſlation*, in which there are no leſs than an Hundred in Number. Among theſe you will find the *Firſt-rate Artiſts* in the World, *Planets* of the firſt *Magnitude*, eſpecially thoſe in the time of King Henry the VIIIth. and Charles the Firſt. If this Report is to be underſtood only of the great Number, or Bulk, I am ſorry for it, becauſe in time this will occaſion an increaſe of an additional Pariſh-Rate, and ſecondly of Beggary: But if it is to be underſtood, that the preſent ones are more Excellent than were ever known in this Nation, we really cannot put our Seal to this, but muſt proteſt againſt ſuch Flattery with all our might, and the only way to ſettle this Controverſy, according to my Opinion would be: for the preſent Engliſh and Foreign Hiſtorical, Landſcape, Portrait, Sea, Flower-Painters, &c. &c. to place their Performances next to thoſe Artiſts, who lived in the Reign of King Charles the Iſt. which would certainly occaſion a very ſevere Eclipſe. Moſt *Gentlemen* and the very *beſt Artiſts*, all ſeem to agree Nem. Con. that Whoever was the Inventor *of this Compliment*, intended only to ſpeak one good word for his Brother Artiſt, and two for Himſelf. It is not a bad thing to have a great opinion of one's-ſelf. *Terence; Proximus ſum egomet mihi*, or as we ſay, Charity begins at home; neither do I think their preſent proceeding Right, for if we do not unlearn a great many things in the drawing and painting way, which may be ſeen from a great many cracked Pictures painted in Varniſh, &c. &c. By ſuch kind of Modern Italian Tricks, I am afraid we ſhall be found too light in the Balance of merit, for any of theſe Ancient Painters. I could enlarge my Paragraphs on theſe different ſubjects, but Time and Tide waits for no Man, and I am obliged to give an anſwer why this Country has not been ſo happy in producing ſuch *good Painters* as *Poets:* the laſt of whom ſtand in Competition with the firſt in the World, and ſurpaſſing all others? To which we anſwer, that theſe Men *followed Nature*; and the Painters not, but were only *Nature Menders*. And this is what they generally bring with them in their Return from Italy, where they Learn I know not what * from the Modern Italians, a certain Mode of Drawing and Painting, which they are glad enough to quit again for to pleaſe the good Judgment of a few Encouragers in this Country. The total of the whole ſum of our Doctrine is this: that the Art of Painting is nothing elſe, but a true Repreſentation of Nature. But it was not her deſire,

* But *Hogarth*, that ~~exclaimed~~ excellent Painter, and the firſt in this Country, and many more immortal Engliſh Artiſts, are not to be ranked among this Claſs of Nature-Menders, which appear very viſible in their beſt performances.

deſire, that Men ſhould know every thing, and therefore only ſuffers herſelf to be looked at, through dark Crevices, by the moſt wiſe and learned Men, nay its impoſſible to fathom or unravel the Obſcure Enigmas of Nature. However, though we cannot be deep, he that comes the neareſt is the beſt Artiſt. Nature like Truth, doth lie in a Well, and is not recoverable but by Exantlation. I am likewiſe as much diſpleaſed as others, with the eſtabliſhment of the Royal Academy, which will do more Harm than Good. For I have known in my Time, Academies quite full of Members, but empty of good Draughts-Men.——What occaſion was there for one, when there were a great many Artiſts of ſufficient Merit, why ſhould theſe be neglected, and make a Seminary for more Beggars and Fools, as I have ſaid? How many people have you not Ruined and diſhonoured by refuſing to accept of their Performances? which were better than the beſt of Yours,—if you diſcourage thoſe that are doomed by the wiſdom of God to be Excellent Artiſts, and will encourage them that were never deſigned to be ſuch; do you not hinder the one from becoming great; and will not the other diſappoint his Encouragers; and become a diſhonour to himſelf and his profeſſion? Nor will all the beſt *Academies*, and *all Rome*, or the *greateſt Revenue* of the Richeſt *Prince* in Europe, be able to make a Sublime Artiſt, if his natural genius is not deſtined for it.—I ſhould be glad to offer my opinion concerning the re-eſtabliſhments of the Arts, but it goes againſt the grain, for I find a kind of pain and unhappineſs which runs through my Nerves, for it was not our intention to beſprinkle this Work with any thing of the kind, on account of the ill uſuage I have received as a Painter from a particular ſet of Men; there is no Crime equal to *filching a good Name from a Man*, according to Shakeſpeare, and eſpecially if he has got a Family to maintain, either old poor Parents, or innocent Babies, ſome artiſts of which I know, have been obliged to drop the painting Buſineſs, and enter into another way of Life. From this *Melencholy Picture* we may form an Idea of what is to be expected from this New Academy, and the Triumphal-formed Parties, or Principal Members and Connections. And now I am in the humour, we will give a *Satyrical Sketch of Characters in General*, which we have met with in our Pilgrimage in this preſent *gloomy Age*; for *Honeſty* in former times, was not quite ſo ſcarce as at preſent——which may be ſeen from *Diogenes* and his *Lanthorn*.——There ſeems to me, a *Malignant Cunning* which runs like Hell-fire through moſt Ranks of Men; ſome of their deep Stratagems require Years to ſee and to know them from end to end: But among the lower Claſs and others, their Cages, Traps, and ſnares are eaſily perceived from the meanneſs of their Craft, or for want of being an ingenious Dog, which is very often betrayed by their own Eyes, Speech, and unſkill'd Poſtures, &c. among them it proceeds from the Diabolical Proverb, *i. e. that it is impoſſible to live at preſent by Honeſty*. This occaſions all thoſe variety of flowing ſcenes we meet with every Day, perpetually coming and going like the *Flux* and *Reflux*.———Now in all different ſtages in life, or profeſſions, there is a Rogue's part of the Buſineſs, (as it is called) of which ſome people according to their Inclination, make a bad practice, or are more or leſs acquainted with. Moſt Men at their firſt introduction, ſeem to be *Polite* attended with ſome degree of fear; the ſecond Time *Obedient* or *Indifferent*, (but this depends on various Circumſtances,) laſtly, very *impudent*, in caſe he cannot catch, the Perſon underſtanding Trap, or if he is too knowing for him: Such is the general Character, or what moſt men have in common with each other; and ſuch is the preſent Picture of a diſhoneſt and corrupt heart. There is no other Country in the World, where people with *little Merit*, and a *good deal of Impudence*, can accumulate ſuch large Fortunes as Here, all owing to forming parties, accompanied with *deep cunning* and *Politic Contrivances*—and that is the reaſon why ſome excellent Men of real Merit are often obliged to Walk a Foot, while others role in their Carriages, and live as it were in Obſcurity, loſt-like—all owing perhaps to an *Honeſt* and *Religious Education*, or that he will not Lie depending entirely upon his Merit, (as if every body was a judge); or adhering too cloſe to the Old true Proverb—that, *Honeſty is the beſt Policy*—his errors in judgment are innumerable, for he imagines that no body can *Lye* or *Cheet* but the *Poor People*. In ſhort his dependences on the better ſort of Men are all fruſtrated by a ſet of Crafty beings, who miſrepreſent his Abilities and undermine all his ingenious Undertakings in a Villainous manner; till his affairs come to be very ſerious, and is obliged at laſt to ſubmit; and has no other comfort left, but to upbraid his Stars, and bitterly complain of the Vices of the Times.——Moreover his *private Character*, which is *Spotleſs*, is vilified and branded by a group of Vipers and Aſps, or *Scum of the Devil*; who bear the Name of *Humane Men*.——The next various Characters that are in our Notes are innumerable, and would make fine Examplary Pictures, of which we will only give the Outlines, for we have no Time to Shade them, ſuch as the *Stiff Clergyman*, *Double-Fee Lawyers*, *Dr. Laſt*, the *Phyſician*, *Dr. Grooper*, the *Man-Midwife*, the *Church-Yard Shark*, or *Anatomiſt*, who will make a *Skeleton* of your *deceaſed Wife*, &c. after you have been at the expence of 100l. or 200l. in keeping her alive, and beſtowing a decent burial on the Corps.—The next upon our Stage is *Dr. Chalk*, or Mr. *Gliſter-pipe* the *Apothecary*, who for *Modeſty*, beats the four preceding *Neceſſary Evils*.—As to the firſt and third Character, we have been careful not to group them with the above, becauſe we have found by general Experiments not to contain ſuch quantity of *Alloy* or baſer *Vices*. Neither

(my Drawings are too Minute, a great many little Parts, ‖ &c.) It muſt be obſerved that there are three different ways of imitating an Object; the firſt is to diſpoſe Nature at a tollerable Diſtance,* ſuppoſe that of Fifteen Feet, where all the Minutia is loſt, and only the Form, and grand Maſſes are to be ſeen; this Diſtance is in general approved of large Works, which are to be ſeen on high, as the Pictures on the Cieling at White-Hall, Britiſh Muſeum, &c. The ſecond or medium Diſtance, is where the ſmall Parts are more viſible, as at Five Feet, or thereabouts; Painters never, or ſeldom exceed this: but the third is, where the Different Subſtances, and every minute Part is diſcoverd by being brought ſo near the Eye. *This Diſtance* I was obliged to make uſe of, for to repreſent Nature in its greateſt Beauty; the other two diſtances are what I would call only repreſenting the Effect of Nature, as ſhe appears at the Diſtance; or the Diſtance for an Artiſt to get a good deal of Money, and uſe *much Art*, but ſhew *little of Nature.*

ther have we been ſo happy in finding that requiſite or proper Relief from the Magiſtrates, &c. ſome of which are only a parcel of ignorant Tradeſmen, and their Buſineſs is nothing elſe but a *Trade at preſent*; many of whom, commit *Young Women*, which they firſt of all debauched, and *Young Men* for pitiful crimes, to hard labour, which according to Juſtice and Equity, they are Comparatively more guilty and deſerving of. Men of the meaneſt Occupation, give their Daughters a genteel Education, *Bon Ton* like; but as there is no fortune, ſhe is only fit for a kept Miſtreſs, after all, (i.e. if ſhe turns out *Handſome*) and would make a very bad *Poor-Mans Wife*. As to *virtue*, and *purity* of Manners, ſuch as *Modeſty* and *Chaſtity*, to which we will add *Houſewifery*; the Females ſeem to be aſhamed of them: And when they have deceived Men in the Matrimonial Cage, then *Marriage* by them is only looked on as an *Umbrella*, for intrigues, and to keep off *Hot Scandal*. ——The many bad Examples we daily ſee diſencourage many *Young People* from bearing the Yoke, or being *Linkt* together; beſides the ſpurious, or illigitimate and *unknown Iſſues*, that are got hereby, who in time unlawfully *enjoy Titles and Riches*; his Right, even unknown to the very Mother—debarring hereby the Real-begotten Son, till when grown up a Man, puts it out of all Doubt, He being the lawful Heir. Theſe Proceedings among the *Nobility*, well deſerve to be ſeriouſly conſidered:—The Proof of all this Incontinency is a—*Divorce, &c.*

From thence we will give an Exhibition of *Luxury* and *Diſſipation* of this *famous Metropolis*;—and firſt if you pleaſe, with the *Maccaroni Faſhions*, grouped along with the Places of *Entertainments*, *gaming Houſes*, *tricking Sharpers*, *immodeſt Strumpets* and *Bawds*, *&c.* all of which there is too great a Number, and the whole of whom is to be looked on *as Baits*, by which the *Wild* and Idle Young Men, *Spendthrifts*, *&c.* are enſnared.—Theſe are the various Banes of all our Misfortunes, theſe are the cauſes of all thoſe unhappineſſes in Families, as Divorces, changing of Teſtaments, Diſtreſſes, Separations, Bankruptcies, Poverty, Diſgrace and Arreſts, &c. The fruits of which may be ſeen by the *enlarging of Priſons*, additional *Pariſh Rates*, and Multiplicity of *Beggars*. The young people therefore, well deſerve to be pitied, not having experience ſufficient:—As to the *Young Women*, and Servants, whoſe wages are not adequate for to pay for theſe *frothy Faſhions*, have recourſe to *proſtitution*, or what they gently Term, *learning to be Married*; and the Young, and other Men to the Highway, &c. which occaſions that increaſe of ſo many unhappy Individuals being made an Example of at *Tyburn*, and thus we ſhut the Door, and finiſh with a ſincere Repentance. In ſhort, the *National Syſtem* ſeems to be very much out of *Repair*, and requires a deal of *White-waſhing*.——Now if a ſpeedy *Roformation* does not take place, I am afraid we ſhall *Overturn* and fall to *Pieces*, and never make the old proverb good, that *All is well that ends well.* This is one of our haſty Notes, we are obliged to ſend *piping-hot* to the Compoſitor, and the Reader is deſired not to look on this as a finiſhed Eaſel-piece, but only as a Bold Repreſentation, which requires a proper diſtance to ſee its effect and take a good example by.

* This diſtance cannot for a certainty be aſcertained, as it depends on the Magnitude of the Object and the ſight of the Painter.

‖ *Little Parts.*] Perhaps theſe grand Guſto Artiſts, would not be ill placed, to ſee Homers Iliad couched within a Nut-ſhell, according to Cicero; or a Man of War

I am obliged to repreſent her thus, if I was to do otherwiſe it would be Affectation, Manner, and of no Service to Naturaliſts, &c. How far Nature exceeds all Arts and Human Skill, is well known; let it be ſufficient to ſay, that through a Microſcope ſhe appears more and more wonderful; all artificial things, though ever ſo high finiſhed, more and more rude, and diſadvantageous: Therefore the Imitation of Nature I would recommend to *all Profeſſions*, none excluded, and to every Perſon as an *Encourager* to *judge thereby*,

Now that all uſeful and excellent Inventions of Machines, &c. have in all Ages been taken from Nature, nobody will diſpute, and that thoſe who apply themſelves to the Invention of New ones, ſhould conſult with her, is adviſable; and examine whether Nature does not produce an Example, or Effects ſimilar to thoſe things they intend to perform. And if all Machines, Arts, &c. be obliged to undergo any Additions or Improvements, it is all owing to their being Unnatural, or becauſe the Original of which is not to be found in Nature.—I dare not ſay *any* more on this intereſting Subject, for fear of wearying my Readers with too much of one thing, and therefore muſt now ſay ſomething of the Engravers.

I have employed thoſe who I thought were Men of Merit, and able to execute the Prints in the Manner and Taſte of the Original Drawings; they are not Engraved with Strokes, or Hatches, as I thought them not Natural, that mechanical Manner of Engraving, or cutting the Copper with large broad Hatches, Grate-like Work, § I deteſt.——I encouraged them with ſufficient Generoſity, fixed my own Price, and kept nothing ſecret from them in reſpect of Art, &c. that their Performance might give full Satisfaction: and on their Side they have taken the utmoſt Pains, and every Nerve has been ſtretched to ſhow their Art, and good Judgment; I venture to ſay all this in their Commendation, and that my Drawings were as *intricate* to them *as Nature was to me.* I deſired of the Engravers ** to be very exact in imitating the Drawings, for what is all the fineſt Engraving in the World if the Drawing is incorrect? Is it not like a Body without a Soul? or a fine Purſe without Money?—In fine, the Drawing is the Quinteſſence, and Engraving with Hatches only the Mechanical Part of the Art. That this is a Fact may be daily ſeen, for why are all theſe Etchings, or Scratches ſo much ſought after, and ſtill ſell ſo very dear, *of the great Painters?* And though there are Hatches, or Strokes to be ſeen in them, yet even with thoſe they have endeavoured to imitate Nature.

War with all his tackling to it, no bigger than a little part of Nature, and ſee how more wonderful Providence appears in them!

§ *Grate-like Work.*] And on which ſome Engravers Value themſelves very much: if any Body will but examine this bold and impudent manner of engravings, he will find ſome as broad as the eighth part of an Inch.

** *Engravers.*] The drawings were engraved by Meſſrs. *Elias Martin*, *Frederick Martin*, and *Charles White*, and Others.

Bee might hide with her Wings. *Pliny.* Or laſtly, the whole Old, and New Teſtament on a ſheet of Paper, and the Pſalms of David wrote on the edges of it; theſe are examples not only of good ſight, but likewiſe of Patience; and I hope the Deſcription of theſe will put them in a good Humour, wiſhing that they would remember the Old Proverb, that what is ſoon done, is ſoon ſeen. Go and examine the minute

It muſt be confeſt however that the Art of Engraving is very uſeful, and if the Drawing Part of a Print be good, and Light and Shade well managed, the different Subſtances, different Colours, well expreſſed, and the Strokes made ſo as to repreſent Nature, void of Manner; it muſt be owned a fine Print.

It was my Intention to have given a *great Deal* for the Money, but the Expences of *Engraving, Letter-preſs, &c.* run very high now a days; I ſpeak from what I have experienced. As to ſome of the Plates not having ſo many Figures, the Reaſon was, becauſe I could not find any more Subjects which were properly connected together; but for this Deficiency I have added ſome Vignets, or Head and Tail Pieces, and other Additions agreeably correſponding to my various Subjects, which I hope will be accepted of as uſeful Ornaments. From thence proceeding to the Demonſtrations, References, or Paragraphs, and Notes of the Figures; I have endeavoured with all my might, if poſſible to prove them with the higheſt degree of certain Truth; in oppoſition to thoſe who have amuſed Mankind with entertaining and diverting Stories, to which ſucceeding Authors have not been behind-hand; every one always adding a little more to the former, flattering themſelves, as if the World were bound to believe their bare-faced Fallacies.

No Man can have a more ſenſible Feeling of his Deficiency as a Demonſtrator than myſelf; nevertheleſs, I have with as much Prudence as I was Maſter of, well degeſted the Matter, to render this Work as Perfect as I could, though far be it from me to judge it fit for Publication, yet willing to purſue it with all Diligence, that if poſſible the great pains I have taken might not prove abortive.

The *preſent Age* is certainly the Happieſt the World ever ſaw, if we conſider the infinite Number of fine Productions *in all Arts*, &c. and the Multitude of *Books* publiſhed ſince the *Invention of Printing*, being ſo long known to all the *Polite Nations*; which productions may be looked on as ſo many Roſes, Lillies, Honeyſuckles, and other *innumerable Flowers*, from whence the induſtrious artful Bee, or ſtudious Enquirer may Feed, Load, Provide, and Improve their Combs with *ſweet Knowledge*.

I ſhall now proceed to ſay ſomething of my Language or Style; in preſenting my Mind to the *Reader*, I have prefered Perſpicuity, accompanied with Brevity,

Others. The two laſt were thoſe who beſt comprehended the general Maxims I made uſe of in my Drawings: And it would have made me ſtill happier if they had been intirely done according to my Doctrine; but ſuch is the Force of Education, that Uſe is a ſecond Nature, and there is no hopes whatſoever for to make them unlearn their old Manners. Whatever Liquor is thrown into a new Veſſel, it always will ſmell of it afterwards; moreover this juſtifies the old Proverb: that, "An old Dog will learn no Tricks."—I had likewiſe the Aſſiſtance in the Engraving and Printing part of this Work, of ſome French frothy Snakes.——All the Drawings and Engravings, are throughout equally finiſhed, whereas moſt Authors, Ancient and Modern, give only the fineſt Prints in the beginning of their Works, the remainder very ſlight and by indifferent Artiſts. Concerning my Son's Aſſiſtance, He Deliniated the Title Plate from Nature, (a North Eaſt View of the Britiſh Muſeum): and Table VI.—VII.—IX.—X.—XII.—XIV.—XVI.—XIX.—XX.—XXII. XXIV.—and part of XXVII.——The Remainder are deſigned by me.

and perhaps, Reader, too much, for I know of no other way to be eaſier underſtood; avoiding all bombaſtic Words, or long, round-about tedious Phraſes, as ſome do to make themſelves paſs for *very great* and *learned Men*, or as if they deſired not to be readily Underſtood, with this obſcurity making their Work *Uſeleſs*, and of little ſervice to the Reader, or *Profit* and *Honour* to themſelves; thus do they vainly labour to be thought Wiſer than the reſt of the World.

While I was thus engaged in explaining my References, they proved ſo very lean †† that I thought them not ſufficient, and therefore have added Notes, as *Ornaments* of the Mind, for their further Elucidation. But here I muſt not forget to remark the Liberty I had of Conſulting with the Library of the BRITISH MUSEUM; now thoſe Authors, ‡‡ which I found by the Scale of Common Senſe, and Compariſon to agree beſt with my Antiquities and Natural Curioſities, I have

†† *Lean.*] Our Performance I apprehend will be agreeable as to its Quantity, the ſize of the Page is large and wide, our *Type* little, eſpecially the *Notes*, for we were willing to be honeſt without any cunning, but all above-board: The Paragraphs are likewiſe large, to ſave Paper; there are *more Notes* than *Text*, and I hope our Merit is not to be Vallued according to the Quantity of Pages, as if we were a going to buy things by the pound; for the value does not always conſiſt in the Bulk of Things. If any Objections ſhould ſtart againſt the above, we waſh our hands—*I am innocent*, the Compoſer muſt *ſee to it.*———It might have been ſpun out into ſixty pages more, Book-broker like, when they can lay hold of any Book-Worm, or a poor Snail-Author's Copy, ſome of theſe Gentlemen Bookſellers behold! won't ſell any other Performances but their own Publications: It is likewiſe a common Advice for Authors not to Publiſh their own Works, but leave it to the Gentry mentioned; really we cannot conſent to that, nor do we think it prudent to ſow among Thorns, or caſt our ſeed upon other Mens ground.

‡‡ In the Notes we have taken the Liberty in collecting whatever Auxiliary Forces of Authors we could raiſe upon various Subjects to lend a hand, not forgetting that old Saying, Many hands make light Work. But not like many brazen Authors, or Book-Thieves, who quote Nobody, ſuch as do not care, and ſtand proof againſt all Accuſations; or like others to my knowledge, who in my hearing, have ſpoke very diſreſpectful of Men and yet would make uſe of their Talents; but here I muſt call to mind, that

" *He that would live in Peace and Reſt,*
" *Muſt hear and ſee, and ſay the beſt.*

As to theſe Plagiaries, they were anciently more complained of than at preſent, from this we ſee that the World in *former Times*, was certainly full as bad, (nay in all Vices) as the *Preſent*, and may ſerve to comfort Authors, and ſuch kind of people, who ſeem to be bewitched with a ſpecies of Madneſs like the Old Women; who are always crying up the *Time paſt*, and ſatirically bewail the *preſent:* and as this is tolerable ſhort and ſweet, we will put a ſtop, and throw a Veil over theſe kind of Authors.——In reſpect of our little learning, we have made as little ſhow of *Latin* and *Greek* as poſſible, the laſt Language I confeſs I know but little more of than a Horſe, for it was not our intention to make *ourſelves paſs* for *what we are not*, being very well convinced that Nonſenſe has, and may be ſpoke in *Greek* as well as in *Engliſh*. Now if any *Sentences* ſhould be out of proportion concerning *Grammar*, *Homer* ſlumbered ſometimes, neither do we always ſit in an *eaſy Chair*, nor are we awake at all hours.—I can whenever I pleaſe, very ſeverely *Criticiſe* the Antiques, Homer, Shakeſpeare, Raphael, Rubens, &c.——But to perform *better*, or as *well*, this O Criticks! is the *Hill*, that lays between *talking* and *working*. Criticiſm is but *Wind*, *doing* is the Thing; the Hollanders ſay;——*Praatyes fulle geen Gatyes.* And although the Antiques, Homer, &c. are recommended as the very beſt Examples now exiſting: Perhaps *Saturnus* has hid in the Bowels of the Earth, (or are ſomehow exiſting) Authors who are all preferable to either of the above-mentioned; for it is ſaid that, *Muſæus*, an Eleuſinian, or Athenian Poet, the Scholar of *Orpheus*, and Contemporary with *Cacrops*, the ſecond King of *Athens*, Suid. there ſtill remaineth of his a *Poem* concerning *Hero* and Leander, which Scaliger, in *Poetic*, prefereth to Homer's verſes, as he doth alſo the Author in *Time*; but *Voſſius*, and others, bring him down as low as the fourth Century. However, the Perſon whom *Virgil* mentioneth under this name, Æn. 6, 667, muſt be very Ancient.——All theſe Performances where done, and by whom? (they were but Men) and it's very eaſy to Criticiſe, and improve on their Errors, but in ſhort it is from a Man's own Invention, Work, or good Actions the Public does them Juſtice. The next that ſhould follow are the Stops or Points in Writing, by which

Cited with Honour, when I made uſe of their Authority, in preference to that of thoſe modeſt Great Men, who publiſh all other Men's Thoughts and Writings, but their Own.

Now as this Work is to Conſiſt chiefly of Figures, there is no need I think of a great deal of Writing. Engraved Figures accompanied with a few Words, are preferable to thoſe bulky Works of Authors, where there are but a few bad Figures, or perhaps none, for a Deſcription of a Figure, in writing, will never depict ſo ſtrong an Idea on the Mind, as a true Repreſentation of an Object in Drawing, let the Work be ever ſo well explained, diſpoſed, link'd, or hung together; either by the golden Tongue of Homer or Cicero.

The Chief and Principal Parts of my Subjects I have only treated of, rejecting all that was Foreign, and other Trifles, not as Some I know, who talk at Random, and by the heat of their Fancy, roving from one thing to another, till the chief Argument is loſt, and the Reader is left in a Labyrinth of Confuſion; from hence it comes to paſs that ſome Writers, and Lecturers, by forgetting the Subject are not eaſily underſtood; therefore the Reader or Teacher is obliged to turn the Page, or Begin Again, and Again.

To conclude, and knit up our Preface: It is not my Intention to Surfeit the Reader with tireſome Narrations, heightened beyond reality, rather wiſhing ſomething more to be Deſired, than ſaying too Much; I am in hopes that my Encouragers will allow my Drawings, Prints, and Demonſtrations to have ſome little degree of Merit—in ſhort, if I had Wiſhed to have rendered my Fame Immortal by the Publication, I could not have Exerted myſelf to a greater Degree; and it will make me very Happy to give ſome Satisfaction; if ſo I ſhall not be ſorry to have ſpent my time ſo Agreeably.

If any Perſon chuſes to ſnarl, bite, or Criticiſe this Performance, if with Candour we will ſubmit; wiſhing however, if they ſeek for Errors, that they would not give any inſtance of them in this Work, to prejudice my little Merit, either through Malice, Envy, or Self-intereſt, for the *Author is one of thoſe, who has deſerved a better Fate, having all his life-time ſeen the Back of Fortune, gone up Hill, and rowed againſt the Stream.* But if we find that our *Deſires* are ſlighted, and Somebody, or Nobody will play the *Critic*, I beg leave to let them know for certain, that we intend to be *Neutral, Dutch-like*, and that we'll not enter into a *Paper-War*; ſo all the Anſwer I ſhall make, is; to let them know that if they inſiſt on it, we ſhall *ſnap* our Fingers at *Them*. Better let them make a Second Volume, and then the World will give to every Man his due. Remember, that if you tread on a Worm, it will turn; and that I have borne with Patience and

which ſentences are diſtinguiſhed; and in which ſome people are very Nice, though we look on ſome of them rather as Arbitrary; yet have we been very careful in Examining every ſheet, not altogether truſting to the Wearineſs and Negligence of the Compoſitor, for it is moſt certain if they ſhould be miſplaced, an Author might be guilty of *Blaſphemy* and *Treaſon*, of which we will give a Specimen of the firſt, (*All Men* are good for nothing good is *God*) let us ſuppoſe a black ſpot reſembling a Comma to fall by Accident, &c, after the firſt word *good*, or all Men are good, the Reader will ſoon be convinced; when he will read it thus, and of the great Conſequence in placing them right. I could give ſome on Treaſon, but we imagine this to be ſufficient.

for

for a long time, many Inſults and injuries ;—but this is the Way of the World, and the Fate of an Author. What is found tollerably well ſaid and Done, I think one ſhould not meddle with ; my leiſure hours will be chiefly apply'd to Non-Deſcriptives, or thoſe things which have not been ſo happily Depicted, or Explained. And in this Application there is a fine Field left uncultivated, for thoſe *Wits*, who have an itch for Writing, or for thoſe Idle thieving Plagiary Drones, and Critick Stinging Waſps.

If the *Truſtees of the Britiſh Muſeum* ſhall think my Figures, or Demonſtrations any way *Subſervient* to their *Deſigns*, it may ſtimulate my Induſtry ; nor has my Solitary Eſſays been diſcouraged from hoping a Favourable look of my Encouragers, &c. if I can but *Pleaſe Them* that is ſufficient for me ;—*Laſtly*, to a Work of this kind one ſhould Sit well, with a good deal of *Patience*, and take the *Induſtrious Ant*, and *Artful Bee* for a Pattern, that it might ſmell of Oil ; I have therefore kept my hands every day in Uſe, herein likewiſe imitating the Farmer, a Countryman of mine, who uſed to carry a Calf till it was a Cow ; or if you pleaſe like Milo, *A ſtrong Man*, who at the Olympic Games would carry an *Ox*, without breathing. There is a great deal of *Vanity* in becoming an *Author*, there is no *End* of writing, and then again you may Correct till your Eyes drop out ; ſo to ſave our ſight, we will content ourſelves with that very learned and Polite Poet, *Propertius*, who ſings thus ;

Quod ſi deficiant vires, audacia certe
Laus erit, in magnis & voluiſſe Sat eſt.

The NAMES and NUMBERS of the ſeveral Things, contained in the MUSÆUM of the late Sir *Hans Sloane*, Bart.

THE Library, including about 347 Volumes of Drawings and Illuminated Books, 3516 Volumes of Manuſcripts, together with the Books of Prints, conſiſts of about 50,000 Volumes.

Medals and Coins, Antient and Modern, about 32000.—Antiquities, viz. Urns, Inſtruments, &c. 1125.—Seals, &c. 268. Cameo's and Intaglio's, &c. about 700. Precious Stones, Agates, Jaſpers, &c. 2256. Veſſels, &c. of Agates, Jaſpers, &c. 542. Chryſtals, Sparrs, &c. 1864. Foſſils, Flints, Stones, &c. 1275. Metals, Mineral-Ores, &c. 2725. Earths, Sands, Salts, &c. 1035. Bitumens, Sulphurs, Ambers, Ambergreeſe, &c. 399. Talcs, Micæ, &c. 388. Teſtacea, or Shells, 5843. Corals, Sponges, &c. 1421. Echini, Echinites, &c. 659. Aſteriæ, Trochi, Entrochi, &c. 241. Cruſtacea, or Crabs, &c. 363. Stellæ Marinæ, &c. 173. Fiſhes, and their Parts, 1555. Birds, and their Parts, Eggs and Neſts of different Species, 1172. Vipers, Serpents, &c. 521. Quadrupeds, &c. 1886. Inſects, 5439. Humana, as Calculi, Anatomical Preparations, &c. 756. Vegetables, as Seeds, Gums, Woods, Roots, &c. 12506. Hortus Siccus, or Volumes of dried Plants, 334. Miſcellaneous Things, Natural, &c. 2098. Pictures and Drawings, &c. fram'd, 310. Mathematical Inſtruments, 55. All the above Particulars, are entered and numbered, with ſhort accounts of them, and References of ſeveral Writers, who have heretofore wrote about them, in Thirty-eight Volumes in Folio and Eight in Quarto.

An Abſtract of *Sir William Hamilton's* COLLECTION *of* ANTIQUITIES.

730 VASES, found in the Sepulchres in thoſe Parts of the Kingdom of *Naples* which came under the Denomination of *Magna Græcia*, and were in Uſe for ſacred and domeſtic Purpoſes : Many were evidently Votive ; and the greater part is ornamented with Figures, the Compoſition of which is truly elegant. Their Forms are ſimple, beautiful, and varied beyond Deſcription. The Whole compoſes a Series in this Branch of antiquity far ſuperior to any that has ever been collected.—90 Specimens of ancient Stucco and Terra Cotta, curious in the Subjects, and well executed : among theſe are ſome Specimens of ancient Painting.—85 Lamps in Terra Cotta ; many with Figures on them relative to the Cult of the Deities to whom they were dedicated.—300 Specimens of the ancient Glaſs and Paſte ; among which are three of the largeſt and moſt perfect Cinerary Urns ever found ; one with the Lead Covering, by which it was preſerved ; another contains the aſhes, with the Aſbeſtos Cloth, which prevented them mixing with thoſe of the Funeral Pile.—300 Bronzes relative to the Armour of the ancients ; amongſt which many may be reckoned unique. The Breaſt and Back Armour ; two *Grecian* Helmets Compleat ; two *Roman* Helmets ; the Standard of the *Legio Victrix* of a Boar ; two of *Carthage* ; ſeveral Swords, Horſe-Belts, Heads of Spears, Javelins and Points of Arrows ; Glandes, *&c.* This Collection is very Compleat.—67 Lares, Idols relative to Armour, many very fine and mounted on Pedeſtals.—141 on Pedeſtals ; Lares and Penates in very fine Preſervation

and

and good Sculpture; extremely rare for the variety of attributes by which each is characteriſed.—95 Without Pedeſtals, many of which are curious, though of inferior Workmanſhip.—124 Vota; vows to different Deities.—327 Bronzes; including Fragments, among which are the different Hinges uſed by the ancients. The air-conductors to the Aqueducts, the Diſcus, Crotulus, &c.—44 Inſtruments; uſed in Sacrifice, Lamps, Pateræ Simpulæ; the Siſtrum, Prefericulum, &c. moſt of which are marked with the Symbols of the Deity to whom they were ſacred. The Strigil and bathing Apparatus are included.——98 Various Inſtruments—A Foot Rule, Compaſſes, Nippers, Needles, Probes, Stila, Spatullæ, Handles of Knives, Fiſh-hooks, &c.—4 Bronze Veſſels; one ſerved as a Cinerary Urn, the others remarkable for their Size or Elegance.—75 Specimens of the Locks and Keys uſed by the Ancients.——40 Marks or Stamps, all with Inſcriptions.——3 Antique Mirrors, one Convex.—3 Candelabra; with their Lamps, four ſmall and four large; one is the largeſt yet found, and all are of different Conſtructions.—2 Weights and Scales; Stateræ in very fine Preſervation.—3 Pair of Scales; two with Indexes.—176 Weights of different Kinds, from the Solidum to many Pounds.—3 Plummets.—152 Fibulæ; of various Shapes and Sizes, and of different Materials.—70 Pieces of Antique Ivory. Great Variety of Stila, Bodkins, Fragments of Flutes, *&c.*—40 Ivory Teſſeræ, chiefly for the Theatres. ſome being marked with the Poet's Name. Seven belong to the Combats of the Gladiators in the Amphitheatre. Two Teſſeræ Hoſpitalitatis, &c.—18 Teſſeræ of Chryſtal.—Games; 27 Dice of Ivory. 25 —— of Bronze or Stone. 18 Oſſelets of Bronze, Chryſtal, or Agate. Fragments; 1 very fine Bronze Hand. 1 Very fine Foot. Cameo's; 1 Head of Bacchus. 1 A Bacchanalian; four Figures. 1 Fragment; all of the moſt perfect Greek Sculpture. Marbles; 1 Bas Relievo; two Men on Horſeback. 4 Small Buſts. 1 Bas Relievo; a Head. 1 Tragic Maſk. 1 Comic Maſk. 1 Sepulchral Maſk. 3 Tables with Inſcriptions. 1 Magnificent Trophy of Arms, a Province ſubdued; from an ancient Sarcophagus. 1 Statue of Venus. 143 Gold Ornaments; Necklaces, Ear-rings, Armillæ, Bracelets, Rings, and other Women's Ornaments, enriched with precious Stones. A large Gold Patera dedicated to the God *Apis*. This Collection is very ſingular and compleat. 1 Large Diſh of oriental Jaſper. 2 Cups of Rock-chryſtal, ornamented with Figures, one the fineſt known. 149 Amulets: chiefly Scarabœi, and the greater part of them ſet in Gold. This Collection is compleat as it is rare. 6000 Medals, and upwards. They are well preſerved. The Collection of Weights or As, and its Diviſions, is very compleat. Many large and middle-ſized Imperial of Bronze. Many ſilver Imperial, and ſome of Gold. But the moſt valuable Part of this Collection conſiſt in Medals of the Towns in *Magna Græcia*, among which are many inedita.

N. B. The very great Number of Monuments of Antiquities in this Collection, does not permit the enumerating each Article with its particular Merit, as in the Catalogue which remains with the Collection, and from whence this is abſtracted, merely to give a general Idea of its Contents.—By And. Gifford, D.D.

INDEX.

Page.

A
Chate, Natural Hiſtory of 57
Agate Ring - - - 20
—— Eclipſe of the Sun on an - — - 57
—— May be Stained artificially *ibid.*
Ælurus — — 74
Alchymiſt — — 24
Amianthus, Natural Hiſtory of the 55
Amphibious Animals, their Multiplicity of Eggs - 17
Amulets, or Charms - 35, 45
Amulets, Medicinal - 46
Anatomical Studies, the reaſon of the Author's Diſlike to - 83
Angling, Anecdote upon Fiſhing, or 69
Animals, the Sagacity of 3
Animals, all the Gods in their Retreat to Egypt, changed themſelves into various — 80
Antiquitates Ægyptiacæ &c. 10, 11, 20, 27, 32, 36, 42, 45, 51, 53, 58, 60, 64, 73, 78
Anubis, from whence their origin 34
Annuli, Rings — 20
Apothecary, Picture of an 49
Apis — — 62
Architectonic Skill of Birds 3
Arrow Heads — 13, 14
—— Of Flint &c. — 14
—— Poiſoned - *ibid.*
Art and Nature compared, *Preface* (viii)
Aſbeſtos — 55
—— Purſe made of the *ibid.*
—— Paper — 55
—— Cloath &c. - *Ibid.*
Author, Apology of the 84
Aves, Birds - 80
—— Preſerved with Camphire, Brimſtone — 81
—— With oil of Aſpic, or Spikenard Oil — *Ibid.*
—— Migration - 41, 78

B.

Babel, Tower of - 32
Baptiſt the Painter — (i)
Bark Papyrus, or Paper Leaves of the River Nile, Parchment &c. 28
Baſtinados — 23
Beautiful Colours on Coals, Glaſs &c. 52
Bermuda, Spider's Web remarkably Strong at — 30
Bezoar, Eaſt India - 48, 49
—— Nut — 48
—— Monkey — *Ibid.*
Birds, Stuffing of 81. requires a Bird-Painter's Genius *ibid.*
Blackbird's Egg — 19
Bladder, &c. cure of the Stone in the 48
Blood-letting, invented by the Hippopotamus — 49
Blue Eggs from Virginia — 15

Bonnarez, or the Vegetable Lamb of Tartary — 38
Bows and Arrows — 14
Braſs Roman Ring with a Key to it 20
Braſs of the Ancients, has Elaſticity and Polarity — 28, 29
Breakfaſt cup of the Romans 64
Brick of Babel — 32
Brutes Senſes ſurpaſs Men's 3
Britiſh Muſeum, an Account of the (i)
Bullæ, Golden 35. Of Infants, Youth, Triumphal 35, 36.

C.

Cake, Sea, or *Echini Marini* 67, 68
Calculi, various 74. One with a Silver Bodkin, one a Stocking Needle *Ibid.*
Canary Bird's Egg — 16
Candles, a new Invention — 54
Canopus with Oſiris-head — 33
— Of Mercury — 34
Caſtor, Pollux, and Diana, an Amulet Ring - - 22
Caſts in Metal, of Gov. Pitt's Diamond 70
Cat, or Ælurus the great Egyptian God 74, 75. Charms — 45
Chaucer's Head on an Egyptian Peble 71
—— Father of the Engliſh Poets 71, 72
Cheſs-Board — - 44
China Pheaſant's Egg, from Buenos Ayres - — 16
Chineſe the firſt who made Silk, from the Web of the Silk-Worm 30
Church Owl's Egg — 19
Cicero's Daughter, Burial Account of 54
Claſſing of Shell-Fiſh, into Univalves, Bivalves, and Multivalves 69
Cochineal, a ſmall Fly that feeds and breeds on the Leaf of the Indian Fig, uſed in dying Scarlet 67
Cock's Egg — - 16
Colours on Shells,—Birds — 81
—— On Bottles and on Coals 52
Concluſion of the Work — 82
Copper, Natural Hiſtory of 26
Copper Horſe-ſhoe — 24
Coral Hand — 50
Coral, Natural Hiſtory of *Ibid.*
Cornelian Ring - 20
Corytos, or Bow-Caſe - 14
Cotton-tree, the Mahot or 1
Crocodile's Egg, its form Eliptic 17, another Remarkable ſhaped Egg, or Monſtroſity — — *ibid.*
Crotales, a kind of *Cymbal* — 59
Chryſtal Ticket — - 63
— Balls often found in Sepulchres 46

D.

Daimond, Gov. Pitt's 69. Brilliant 70. Roſe, Table, Natural Hiſtory of, *ibid.* Duke of Burgundy's, Empreſs of Ruſſia's 71. Great Mogul's 70. do Grow 71
Dice, Diſpoſition of their Numbers 42
Dog, a learned Monkey, Horſe and 4
Drawings, the Author's Son's (ix)
Druid Stones, or Amulets 45
Druids, Prieſts and Philoſophers of the Ancient Britons and Gauls *ibid.*

E.

Echini Marini, without its Spines 67
—— Natural Hiſtory of this beautiful Shell - - 68
Eggs, variety of beautiful 15, 18. a way to preſerve, & Curious Picture of, *ibid.* On bad 17. Within another 19. A monſtrous double Jay's 16. Ditto Hen's 17. The Sea-cake, or Sea 68
Egypt famous for Arts and Learning 77
Egyptian Antiquities, &c. 73. Oſiris 76. Iſis *ibid.* Orus 76. Ibis 78. Mendes, or Pan 79. Siſtrum 73. Canopus 33. Ring, the Seal a Sphinx 34.
Embalming of all mannner of birds and animals, born among the Egyptians, eſteemed as Sacred — 79
Endive Shell, or Purpuræ — 67
Emblematical Ring of Symmetry 22
Engliſh Oyſters, the beſt in the World 6
Enſigns, Roman, of the Eagle, Wolf, Minotaur, or Horſe 11. & the Boar 13
Excellence of the Creator's Works, nothing can be added or diminiſhed 3
Every body, it is impoſſible to pleaſe (iv)

F.

Feathers, Ladies Heads with — 12
Fern, little Scythian Lamb, nothing but a Plant like —— 38
Fibulæ, Roman Buckles — 27
Fiſh, natural obſervations on 68
Fiſh ſwimming in boiling hot Water *Ib.*
Fiſhing, the ſeaſon for Pearl 6
Flagello —— 22
Fly birds —— 80
Flowers, how to embalm — 16
Funeral Rites of the Grecians, and Romans —— 52

G.

Gaſcoin's Powder, the famous Cordial Medicine or —— 49
Glaſs Tumbler, an incruſtated 51
Gold Finch's Egg —— 16
Games or Plays of the Ancients 42, 43
Gameſter, ſtricking likeneſs of a Modern —— 44
Glaſs made Pliable and Flexible, in the Reign of Tiberius — 61
Glazing, or varniſhing of the Roman Earthen Ware —— 64
Gold Patera, dedicated to Bacchus 65
Gold, deſpiſed and laughed at by Philoſophers — 25
Gold Powder for the Roman Ladies their Hair — 12

Grap-

Graptolithi, or figured Stones 56. A beautiful Landſcape on one *ibid.* Apollo & the nine Muſes 57. An Eclipſe on the Sun *ibid.* Chaucer's Head 71
Grecian Rings — 21, 22

H.

Habitation of Animals in different ſubſtances — 3
Hair-ball, found in an Ox's Stomach 18
Hamilton, K.B. Sir W. — (ii)
Hanging Neſt — — 1
Harpocrates, God of ſilence — 77
Head of a Spear, from Scotland 13
Hen's Egg, with two Yolks 17
Hedge Sparrow's Egg — 19
Helmont's Experiment, to prove the growth of Vegetables by Water 37
Hermes Triſmegiſtus, or Mercury inventor of Hieroglyphics 36
Hieroglyphics, Egyptian 33, 36. Grecian, Roman, 34, 35. American 37
—— All the Symbols, Fables, and Emblems, are inventions from the *ibid.*
Hippopotamus, an Amphibious Animal, Enemy to the Crocodile 17 invented Phlebotomy - 49
Horns, the Ancients uſed to drink out of 65
Horns growing on a Woman's Head, and a Picture of one with two Horns on each ſide 58.
Human Species, traced into fire 39, 40
Humming birds 80. their Eggs, about the bigneſs of a Pea 81, 82. Peculiar to America 82.

I.

Jack Daw's Egg 19. Jay's Egg 16
Ibis preſerved in an Egyptian Urn 78
—— inventor of the Clyſter *ibid.*
Ibis, Doctor 83. Idols, Egyptian 76
Imitation of Nature commended (iv)
Incubation, a Hen remarkable fond of hatching — — 15
Incruſtations 10. of a Scull & Sword, *ibid.*
Inſtinct, on — — 3
Invention of Machines, to conſult with Nature — — (viii)
Iron Horſe-ſhoe chang'd into copper 25
—— Nail converted into Gold *ibid.*
Iſis or Io, the great God of the Egyptians - - 76, 77
—— Every thing, the Mother of Nature, likewiſe the Moon *ibid.*
Ithyphallus, or Charms — 45
Ivory, Democritus could ſoften 60
—— Some of the Ancients Bone, Stone, Flint, Glaſs &c. — *ibid.*

K.

Key, Ring — — 20
King's Bird of Amboyna, or King of the birds of Paradiſe - 81
Knife, with a Gold Point, pretended to be made ſo by Tranſmutation 24

L.

Lacrymatories, or Tear-Vials — 51
—— Some pointed at bottom *ibid.*
La Foſſe the Painter — (ii)
Lamps, Perpetual & Sepulchral 53 54
Languages of beaſts, its great Variety 3
Lappis de Goa, or Goa Stone — 18
Lark's Egg, Linnet's ditto — 16
Little Parts, or the Minutia of Nature — Providence wonderful in them (viii)
Lotus, botannical Relation of the 62,75
—— The Symbol of Serapis 62

M.

Maccaw's Egg 18. Mahot Tree 1
Mendes, or Pan — 79
Migration of birds &c. — 41, 87
Monkey, Military Exerciſe done by a 4
Mummy's of birds — 79
Muſcle, ſix Pearls found in a Bohemian River Horſe - 5
Muſhroom Stone — 38
Mutton bones, or dice - 42
—— Various Games with bones 42, 43

N.

Nature, The Nobleſt of all Studies 3
Nail, one half converted into Gold 25
Nautilus, Shell & Fiſh 66. Two diſtinct Genera *ibid.* Men firſt took the hint of Sailing & rowing from them *ibid.*
Needle, a Human Stone, in the Center of which was found a Stocking 47
Nidi Avium, neſts of Birds 1, 39, 40, 80
—— Inſectorum, neſt of Inſects 1, 29
Nile, the greateſt increaſe of the 33, 75

O.

Oak Leaves, turned into copper 26
Objects imitated, without adding or diminiſhing — — (iv)
Octagon Ring 22. Oculus Mundi 5
Oil, Pearl divers make uſe of 6
Oil of Aſpic, to preſerve birds with 81
Oiſean Mouche, or Fly birds 80
Onyx 57. Oyſters, Engliſh 6
Ores, or Metals, Natural Hiſtory of Gold, 25. Copper, 26. Iron 51 Tutenag, a Compoſition, — 21
Orus, or Harpocrates, the Apollo of the Egyptians and God of Silence, alſo the created World 76, 77.
Oſirus, the Sun and Nile, likewiſe called Apis and Serapis — 76
Ova, Eggs, form of 15, Owl's Egg 18
Ovum Centeninum — 17

P.

Paintings of the Staircaſe and Cielings of the Britiſh Muſeum (i)
Pan, ſignifies all, or Nature — 78
Papyrus bark, 28.—Parts, there is in all ſpecies a ſymetrical reſemblance of 50
Parchment, invention of — 28
Parrot's Egg, 18. Patera, Roman, a large Gold one dedicated to Bacchus 64

Pearls

Pearls, purple and roſe-coloured, &c. reſembling a bunch of Grapes 5, 9
Pearl Oyſters - — 6
Pearl Shell, or Horſe Muſcle 5
Pearls, Formation of 7, 8, 9. Dyvers, and Fiſheries of 6, 7. Pearls, when large valuable. How to know good, 7, 8. Valuation of 9
Penknife with a Gold point 24
Perukes and Tetes, Antiquity of 11, 12
Petrifactions — 10, 51
Pheaſant's Egg, 16. Pinna Marina, & a pair of Gloves made of the beard 31
Pink pearl, 5. Pitt's brilliant Diamond, a true account of his purchaſing it 69, 74. Plant Animal, 38. Poiſon'd Arrows &c. uſed by the Indians 14,19
Pregnant Egg 19. printing how uſeful(ix)
Preſerve, Fleſh, Fiſh, Liquors and Vegetables, how to — 15*f*, 16
Purple pearl — — 5
Purpuræ and its fine purple Juice 67

Q.

Queen, progreſſion of the chicken, in a Hen's egg, painted by the Author, in the poſſeſſion of our moſt Gracious — 15
Quivers, or Arrows caſe — 14.

R.

Reaſon and Inſtinct 3. Relicts, old 46
Ribbon, Spiders Silk wove into a 29
Rings, Iron 20. Ruſh Ring 21
Ring Key 20. Thumb piece, their uſe 22
—— The wearing of Rings 20, 21
Robin red breaſt's Egg — 16
Roman Antiquities 10, 11, 13, 20, 27, 35, 42, 51, 53, 60, 64. Burying Grounds, 52. Arrowheads, 13, 14. Corytos, or Bow Caſe 14. Enſigns, 11. Patera, 64. Quivers, 14
Rouſeau, the Painter, — (ii)
Royal Staircaſe Shell — 67

S.

Salad, Earthen Veſſel — 37
Sailor Shells, or Paper Nautilus 66
Sand, various thing preſerved with 16
Scarabœus, or Beetle an Egyptian Amulet, Symbol of the Sun and Eternity 36
Screw Shell, 67. Seed, that the whole form of the Plant be actually in the 38, 39, 40. Scythian Lamb 37
Serapis, Oſiris, an Apis, are names of the ſame God —— 62
Seals, Cerographi 21. Senſes, the five 3
Serpent ſtone, 49. Shells, the claſſing of 69. their Formation *ibid.*
Silk, invention of woven — 29
Siſtrum, ornamented with Ælurus, Perſea and Lotus — 73, 74
Skylark's Egg — — 16
Sloane, Bart. Sir Hans — (ii)
Soup Neſt —— 39, 40
Sparrow Hawk's Egg — 19
Spar Neſt, an incruſtated — 40
Spar, natural hiſtory of, Spar Mine lately diſcovered in Ireland 41
Spear, a curious 13
Sphinx, Obſcure riddle of 34
—— A remarkable account of the 34
Spider neſt, with the Valve & Silk 30
Stilletto, a ſmall ſhort dagger 23
Stilus, 27. Stili, Bone 29. Stinging of Inſects, how cured — 2
Stones do grow, 70. Storks, common in Holland, 78. Swallow's egg 19
Swallows, the Migration of 41. Neſt 40

T.

Tali and Teſſera, or Dice 42
Talk, natural Hiſtory of 56
Taylor Birds's neſt, 1. Tear bottles 51.
Teſſera Militaris, &c. Dice and Tickets, 42, 60. For the diſtribution of corn, money, &c. Hoſpitalis, Theatres, 60
Teſtudinis ovum Ter, or Tortoiſe Egg, 17. Thruſhes Egg 19. Tetotum 42
Tickets, Greek and Roman — 60
Tom-Tit's Egg — 18
Tower of Babel — — 32
Tragedy of Polynices 63
Tulliola, Cicero's beloved daughter 54
Tumbler, an incruſtated Glaſs 51
Turbines or ſcrew ſhells, nautilus, one of the 67. Turtle, lays near 300 eggs 17. Tutenag, is a compoſition, a dangerous Metal — 21
Waters, different Virtue of ſome — 10
Wax Tables for to write on 27

U.

Urchin, Echini Marini or Sea — 67
Urn of Ibis 78. Amulets found in an 46. Egyptian 33. Roman 45

V.

Van Helmont, a curious Experiment of 37. Vegetables, on 38. Vegetation, cauſe of 37. Small ſalad produced in 48 hours 38. From flower roots on chimneys, 37. Promoted by the ſeeds being infuſed in ſeveral Menſtruums — — 38

W.

Waſp's 44. Waſp-neſt, Hexagonal form and ſubſtance 2. Its ſting very pernicious 4. And its cure — 2
Water Wagtail's Egg — 18
Weepers, Trade of — 51
Wendel Trap Shell 67. Four of which ſold for 76l. 13s. - 67
Writing, ancient manner of 27, 28

Y.

Yew-trees, Engliſh Bows of—common in moſt Church-Yards — 14

Z.

Zoology, Humming-birds, called Guainumbi, in - - 80

Fig. 1.

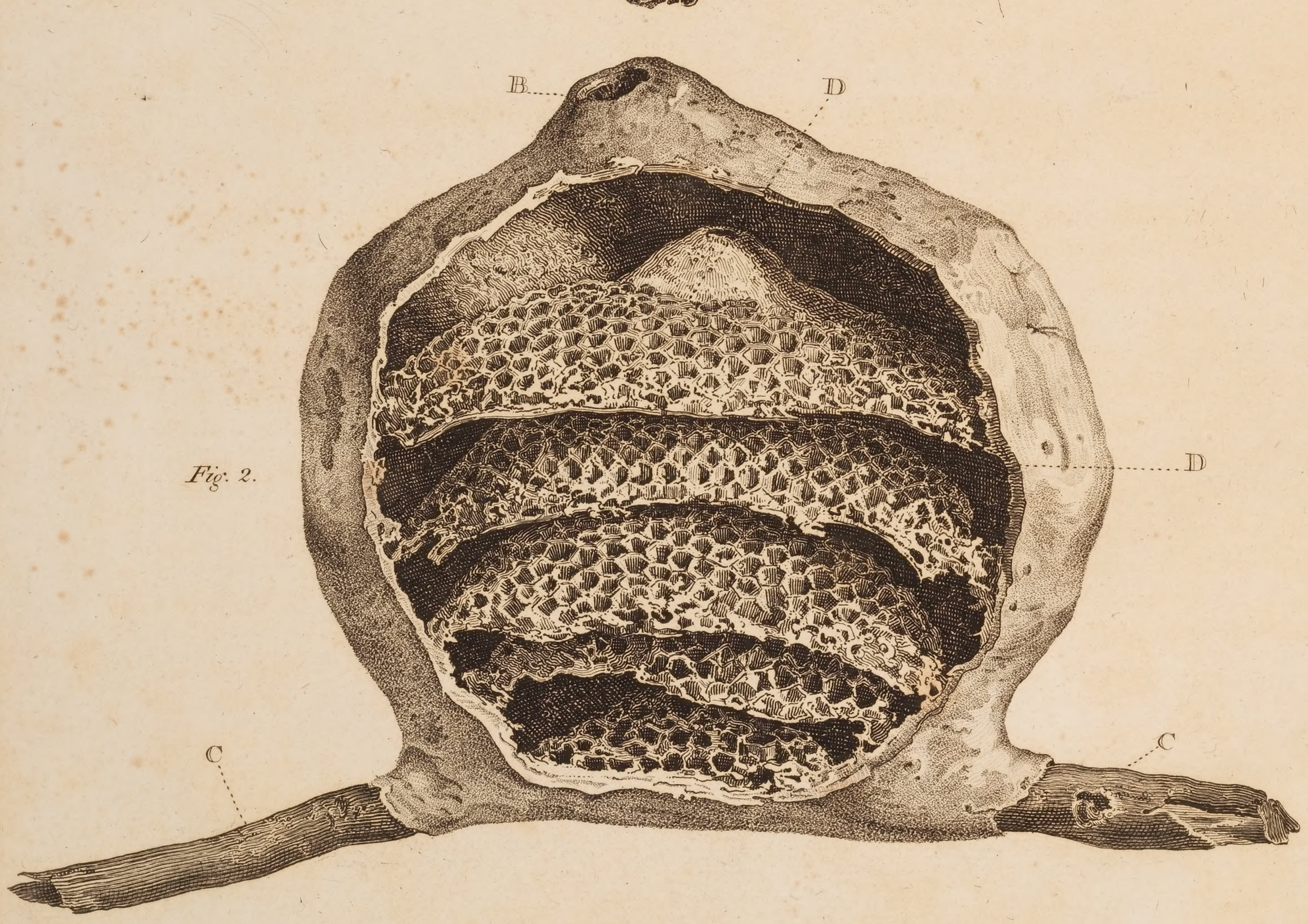


Fig. 2.

THE BRITISH MUSEUM.

TAB. I.

Taylor-Bird's Neſt.

Fig. 1. THE TAYLOR-BIRD's NEST, brought from a River in the Bay of *Bengal*, (the animal a ſpecie of ſmall *Humming-Bird*, neither of which are any where properly deſcribed) is contrived in a *Mahot-leaf*, (A.) * near the edges of which are little holes, made, I ſuppoſe, with his beak, being its needle, through which they draw ſome ſlender wool, and ſo like a Woman's ſtay, lace, or ſew † the leaf together; from whence they have the name of *Taylor-Birds*.

(A.) * The *Mahot* is a large ſpecie of white *Cotton-tree*, from *Bengal*, a Kingdom of the Mogul's country, in the Indies, from whence this *Oiſeau-mouche* takes the down to ſew the leaf together, as I ſuppoſe, like a good Architect, who is a going to build, would prefer ſuch a ſituation where he could have a quarry, or clay and ſand to make bricks of; cliffts, or lofty rocks and cataracts to make lime of for mortar; and where a foreſt was near to ſerve for timber, ſurrounded with paſture and arable land, refreſhed with ſerpentine canals, terrace walks, ſome leagues diſtant from the ſea, for fiſh, a few miles from various towns, villages, and other gentlemen's enchanting ſeats, for company ſake: When I view in Nature ſuch a pictoreſque ſituation, or delineate in my mind ſuch an eligible ſpot on a delightful eminence, it puts me in mind of the ſituation and ingenious contrivance of the *Taylor-Bird's Neſt*, here deſcribed.

And if we add to this, their beautiful Birds, Animals, all manner of odoriferous Spices, pictoreſque Trees, delicious Fruits, Herbs, and all ſorts of Drugs, by which the air is impregnated, and the Inhabitants breath in.—If our enlightened Europe was ſituated in ſuch a Climate, what ſublime Verſes, Pictures, and Statues, our Artiſts, *&c.* would make! in compariſon to the various productions of Art, which have been made in ſome of our barren and frozen Climes.

† Sew the leaf together.—Some will have that it picks up a dead leaf, (nay others ſay two) and ſews it to the ſide of a living one; but I never could meet with ſuch. They have two Neſts of this Bird, preſerved in The BRITISH MUSEUM, from whence I made my Drawing and Explanation; but there is only one leaf in each. Their Eggs are white, and the colour of the little Bird light yellow.

Beſides this, they have in The BRITISH MUSEUM, ſome other various-formed hanging Neſts, made of a ſort of graſs without, and woven ſomewhat like a net, ſuch as the *Guira Tangeima*, the *Icterus Minor*, and the *Jupujuba*. They have alſo ſome hanging Neſts of *Siberia*, which, for their neat mechaniſm, well deſerve to be admired; beſides, their wonderful diſpoſition to preſarve their eggs, *&c.* They are called hanging Neſts from their being faſtened to a ſmall twig of a Tree.

The Neſt is open at top, not unlikely is made afterwards in the leaf, conſtructed of Spider and down Webs, lined with *Stratum*, *Super-ſtratum*, or different ſorts of ſoft ſubſtances within, and ſmall filaments without, and hangs only by a ſlender twig to preſerve its eggs, or young from being deſtroyed by the Apes, Squirrels, Rats, Snakes, &c.

Veſpetum.

A Waſp's Neſt.

Fig. 2.—The Section of a *Waſp's Neſt*, given by John Fothergill, M. D. found in America, Penſilvania, Spaniſh Weſt-Indies, &c.

The hole (B.) at top, as the inſect diſpoſes its neſt, ſhould be at bottom, I believe, but on account of the light and ſhade, the cells and various ſtories could not ſo well be ſeen, and therefore I was obliged to turn it upſide down.

It has changed its colour and form a little, by being expoſed a long while to the injuries of the air.

The ſubſtance is very much like ſtrong and white Carton-paper, the particles cohering altogether like paper; from whence, by ſome, not injuſtly called *Bee-Paper*, faſtened to a Vine branch (C. C.) conſtructed with ſurpriſing art; ſhape, like the breaſt of a Woman, the interior part being divided into five ſtories, each apartment or nurſery has an aperture or door leading to the different cells, which are Hexagon, (D.D.)* or ſix Angles. It is ſaid that among theſe Waſps

(D.D.) * Hexagon.—Now the reaſon why *Waſps* chuſe the Hexagon form, is becauſe their eggs are oval, and lie more compact than in a ſquare or angle.

Waſps do not make any proviſion for winter, neither do they think for the next day, ſluggard like. In the winter they are generally benumbed, or deſtroyed by the froſt, and luckily not more than two or three ſurvive out of nine thouſand, nay ſometimes more; but one female Waſp is ſufficient to produce a whole ſwarm the next year.

The Waſp is a briſk ſtinging Inſect; "and thoſe "perſons who are ſtung by a Waſp or Spider, may "cure themſelves preſently, by the repeated applica- "tion of freſh ſage-leaves to the afflicted parts, an "herb much abounding with alcaly."

Vid. *German Ephemerides*, An. 8, 9, 10.

When I look with attention on the *Taylor-bird* and *Waſp's Neſts*, conſidering who made them, I think mankind need not boaſt of their architecture in building of houſes and fine palaces, when we behold the ingenuity

there is a ſpecie called the Mule-Waſp, and this is the inſect, either ſingly, or with aſſiſtance, which labours the moſt induſtrious in forming this Carton-Neſt ſo admirably; working from the top downwards. They make no honey, but only lay their eggs and bring up their young in the ſaid cells.

——I'll uſe you for my laughter
When you are Waſpiſh. *Shakeſpeare's Julius Cæſar.*

Waſps are inſects pretty well known by remembrance, or hear-ſay of thoſe who have been ſtung by them; I often have thought how much they reſemble that kind of idle ſpecie among mankind, where a little work goes a great way,

nuity of the firſt, and the various Stories, Concamerations, &c. of the laſt. And here I muſt crave the Reader's leave to ſay ſomething on Inſtinct, like a Moraliſt.

Inſtinct and Reaſon, how ſhall we divide?
PRIOR.

Animals are endued with Inſtinct, *or the Will of Brutes*; by virtue whereof they are able to provide for themſelves, know what is good for them, ſo as to preſerve and propagate their Species.

Of Animals Habitations:—Some make their neſts in houſes, others in trees, leaves, ſhrubs, &c. Some in the earth, in ſtones, on rocks and crags, in fleſh, in water, or on the water.

Their architectonic ſkill in the choice of different materials, *viz.* Sticks, ſtraws, moſs, dirt, clay, gums, ſpumous matter, &c. of which they build them, ſhew how curious and ingeniouſly they are contrived for ſelf-preſervation, by lining them with Spider's-web, wool, feathers, hair, &c. Some are of ſeveral ſtories high, with various apartments, ſome cloſe, others open, thatched over, &c. &c. Some with their little treaſuries and holes well ſtored with proviſions, at certain times, ſeaſons, and place.

Add to this their ſagacity to depoſit their eggs, and young, their peculiar number of young, or *ballance of Animals*, their diligence and concern in nurſing and feeding them equally, and with proper food; their paſſion in defending them, ſtarving and reducing themſelves almoſt to ſkeletons, if they have any ſuſpicion of looſing their eggs or young.

Thus has the indulgent Creator finiſhed the whole Animal World, "and made every thing beautiful in "his time:—nothing can be put to it, nor any thing "taken from it." *Eccleſ.* iii. 11.—14.

I am not going to preach, all what is meant is, that men ſhould not find fault with the wiſdom of the Creation, for nothing is defective, nor nothing is loſt; Nature is inchanting and the nobleſt of all ſtudies, and how many things are there which ſurpaſs our underſtanding!

Moſt of the learned that I have conſulted *with*, call them *Irrational Animals* with various inſtincts, equivalent to their wants. Becauſe, ſay they, every ſpecie doth naturally purſue, at all times, the ſame methods and ways; whereas, reaſon, even without inſtruction, would often vary, and do that by many methods, which inſtinct doth by one alone.

This ſeems at firſt to ſound well, but will be contradicted by what follows; every perſon muſt allow the Animals to have five ſenſes, and how near do ſome of them approach to the Human Body, by their internal, as well as external parts? nay, who will not own their ſurpaſſing us, not only in bulk, ſtrength, and ſwiftneſs, but likewiſe in the ſenſes, as in ſeeing, in hearing, in ſmelling others again in taſting and feeling, from whence that known verſe,

Nos Aper auditu, Lynx viſu, Simia guſtu,
Canis odoratu, nos vincit Aranea tactu.

Animals have the gift of calling, and giving warning to each other, and if ſome animals are ſilent, the wiſdom of Providence is wonderful in their ways of underſtanding each other, even in ſilence, by other ſenſible motions, looks, &c. The languages of the beaſts are unknown *unto* us, though pretended to by ſome, and if the expreſſion may be allowed, they may as much wonder how we underſtand each other by ſpeaking, as we admire how it is poſſible they ſhould underſtand one another by ſilence. I have often obſerved wild animals, when kept in places for breeding, being very ill pleaſed and angry when they make their neſts, if you ſtand near and look at them, they will make and unmake their neſt over, and over again.

Now

for both ſpecies will plunder and filch from the induſtrious their caſh and honey, though in hazard of their lives; theſe ſluggiſh Waſps are perpetually at war with the induſtrious Bees, near whom they ſettle in Colonies, Vineyards, &c.

Thoſe little Waſp-neſts, of the tropical climates in the Weſt-Indies, are every where ſeen in multitudes, hanging by the branches of trees like fruit; their ſting more fatal than the European Waſp, and if what is ſaid be true, that if a perſon is ſtung in the viſage, it ſo disfigures him the moment after, he is hardly known by his intimate friends, ſo pernicious is their ſting, though they are more delicate than the European Waſps.

Now if you deſtroy their building, or take away the ſubſtance from them of which they make their neſt, they will make it again of ſome other matter, and will do ſo diverſe times if you continue it: Pray does not this plainly ſhew, that they do not at all times purſue the ſame method? The Female Birds in breeding cages, or aviaries, for want of ſilk or cotton, &c. will pick the plumes from the breaſt of the males, to which he very ſubmiſſively conſents, knowing as well as we, that a fine good feather-bed is the chief article of furniture; in ſhort, nothing is thought good enough for the nouriſhing of their young.

They remember and will not omit to be grateful, as having a due ſenſe of benefits received, thoſe which approach the human body in reſemblance, and others which accompany men for their uſe, have been taught by mankind, to do ſurpriſing things.

I have ſeen a Monkey dreſt like a ſoldier, and with a muſket, &c. go through a regular courſe of Military Exerciſe with univerſal applauſe; likewiſe a Horſe, and a Dog, which could read, write, and cypher; this could not be performed by them without tutorage and learning: ergo, thy muſt have ideas, and compare terms or things, by imagination, cogitation, and judgment; ſo that it is manifeſtly, not Inſtinct only, but likewiſe a little degree of reaſon, by which they act when tutored. And as a great man very well obſerves,

"That there is nothing done by men worthy of Com-
"mendation, but God has imprinted ſome imitation of
"it even in brutes."

Vid. *Grotius, De Jure Belli & Pacis, Lib.* 11. *Cap.* 19.

Thoſe kind of animals, and inſects, which do not approach to the human reſemblance, have perhaps no reaſon, but only inſtinct which guides them,

The human body from its make, fitneſs, ſpeech, &c. is certainly better calculated for reaſon and inſtruction, and chiefly from the ſimilitude he bears to *God*, and from his excellence in arts, and wiſdom, he becomes thereby a deity in reſpect of animals, who, though we are ſurpriſed, and pleaſed with admiration at thoſe excellent ends they purſue, and arts they exert in their habitations, materials, ſelf-preſervation, and nurſing of their young, and form of their governments, in compariſon to man, they only ſeem to act by inſtinct, or the call of Nature, *neither* was more required of them; yet how wonderful is it to behold, the various laws that *Nature* has imprinted on the minds of different ſpecies; each following the impulſe of nature according to their various deſtined fitneſs, which man with all his ſuperior rationality cannot ſum up, owing to that infinitely ſupreme Being, who has adorned us, with a ſuperiority of reaſon to guide all our deeds, and have dominion over every living thing upon the earth.

Fig. 1.

2

3

A

B

4

5

C

6

TAB. II.

Oculus Mundi.

Fig. 1. THIS little ſurpriſing Stone is not yet produced in any country but *China*, its colour is of a pale whitiſh grey, almoſt entirely opake, and does not take a good poliſh: When put into water for a few minutes time, it grows conſiderably tranſparent, with an edge all round, and of a fine bright pale yellow, amber like; with a whitiſh ſpeck in the center; it retains this beauty only whilſt in the water, when taken out and dry, it reſumes its natural colour. This country affords ſtones that in ſome degree, reſemble it in its qualities.

Fig. 1. The natural colour.

— 2. As it appears in water.

— 3. An *Oriental Pearl*, reſembling a bunch of grapes, ſet in vine-leaves. (A.B.) Lord Donegall honoured me with a ſight of his curious *Pearl*, modeled by nature in the ſhape of a bunch of grapes; embelliſhed with the line of Beauty, poliſhed to a great degree of ſplendour, and in excellent preſervation,—in ſhort, it is a perfect beauty.

— 4. A *purple Pearl*, from the Weſt-Indies, of the purple furbelowed oyſter.

— 5. A moſt beautiful *roſe-coloured Pearl*, of an oval form, found in the *pink-mouth Alatus*, or in the *Conch-ſhell*:—All theſe are very rare and valuable ſpecimens.

— 6. A Bohemian River *Horſe-muſcle*, with ſix *Pearls*, (c.) ſticking to the ſhell.

— 5. I ſuſpected this, and the preceding Pearl, to be an impoſition and ſtained by art; but I am glad to find it is effected by nature, and that the Ducheſs Dowager of Portland, Kingſton, the Honourable Mrs. Cavendiſh, &c. have ſome ſcarce and incomparable *pink Pearls*, in their poſſeſſion. Beſides theſe, there are ſome yellow, others of a lead colour, ſome again very dark, a few intirely

 black,

black, &c. They are the riches of the ſea, and their value conſiſts in theſe five qualities; *viz.* If they be oriental and white, great, round, ſmooth, and ponderous.

" It is certain that ſome do grow in England, for *Julius Cæſar* does not diſſi-
" mulate, that the *Cuiraſs*, or Breaſt-plate, which he dedicated to *Venus Genitrix*
" within her temple, was made of *Britiſh Pearls*." *Vid.* PLIN. *Nat. Hiſt. B.* 9. *C.* 35. The ſaid Author does not allow them of any great value, but the Engliſh oyſters he counts the beſt of all others, and I could eaſily prove that the Riches acquired by theſe, greatly ſurpaſs thoſe of the Pearls.

Pearl Shell.

" *Errors like ſtraws upon the ſurface flow,*
" *He who would ſearch for pearls muſt dive below.*"

PEARLS in Natural Hiſtory, are a hard, white, ſilver-like, ſhining body, uſually orbicular, formed in *Bivalves*, another Shell-fiſh, reſembling an oyſter, and claſſed in the number of gems, or precious ſtones.

They are caught by the Divers, in the ſeas of the Eaſt-Indies, in thoſe of America, and ſome parts of Europe, as the common oyſter, muſcle, &c. but the *oriental pearls* are ſuperior to all, as I have ſaid; the number found in each ſhell is various. Theſe Divers, it is ſaid, continue ſometimes under water above a quarter of an hour. PLINY, in Book II. Chap. 103, ſays, " the Divers, under water, do ſprinkle oil abroad with their mouths, becauſe " it dulceth and allayeth the unpleaſant nature thereof, and carrieth a light " with it;—moreover that all ſeas are made calm and ſtill with oil." Who can help ſmiling at the thought of Dr. *Franklyn*, mentioned in the Philoſophical Tranſactions, for ſtilling waves by means of oil being poured into the ſea, when we read this and the above account from Pliny? And there are other new diſcoveries of modern Doctors, I could mention, as excellent as this, and with what inveteracy their paper-wars have been carried on, to prove their claims of things long known before. From this we may ſee how ſome people with little merit do a great deal.

The ſeaſon of Pearl Fiſhing is in March and April, the ſecond in Auguſt and September; the more rain, the more fruitful and plentiful are the fiſheries.

The fiſh wherein the Pearls are found, is three or four times the magnitude of the common oyſter, and is called by Naturaliſts, *Pinna Marina*. The Pearls are of different degrees of perfection, the moſt perfect ſtill drop firſt, the reſt remaining at the bottom of the ſhell: Sometimes it happens, that one or two adhere to the ſides of the matrix; theſe are fed by the oyſter againſt its will, and become, according to the length of time, Pearls of different magnitudes, and impreſs a mark both on the fiſh and ſhell.

" Pearl Shells reſemble, in ſome meaſure, a hen that has many eggs in her
" belly, from whence the moſt perfect drop firſt, and the reſt remain behind
" till ſuch time as they are mature. In like manner, when theſe ſhells open,
" the moſt perfect Pearls always ſtart firſt, and the others remain in the ſhell,
" till they come to a ſufficient maturity. It is to be feared, many Pearls, upon
" dropping from the ſhell, which they will do when they are ripe, have been
" devoured by fiſh."

Vid. PERIER's *Voyages, Chap.* 21.

The Pearl Fiſheries have always been counted unhealthy on thoſe coaſts where they are carried on, owing to the air and water from the banks and rocks in the Perſian Gulph, &c. nay the very peaſants have ſuch an ill opinion of the oyſters in which they are found, that they never eat any. But I rather imagine it to be a diſtemper, by which the fiſh is afflicted, as the gravel or ſtone in the human body, or like a concretion of the gout, &c. but more reſembling the cornious excreſcences that grow on the fleſh, commonly called warts; for there are ſome Pearls which are found in the real body of the oyſter, but this happens very ſeldom.

The Pearl oyſters grow faſt to the rocks, and in each oyſter is commonly found one Pearl much larger, and which ripens much faſter than the reſt, the true ſhape is a perfect circle, and are beautifully poliſhed by nature, to a degree of excellence inimitable by art; whereas the Diamonds receive their luſtre from the induſtry of man. Their perfection conſiſts chiefly in the luſtre and clearneſs of the colour, which they call the water.

Pearls that are of unuſual figures, *i. e.* neither round, nor in the pear or olive form, are called *Baroguas*, or *Scotch-pearls*, thoſe of uncommon ſizes are called *Parangons*; as that of Cleopatra, valued by Pliny at *Centies* HS. or £.80,000 Sterling. That mentioned by Tavernier, in the hands of the Emperor of Perſia, in 1633, bought of an Arab for 32,000 tomans, which at 3*l.* 9*s.* the toman, amounts to £.110,400 Sterling. That brought in 1574. to Philip II. of the ſize of a pigeon's egg, valued at 14,400 ducats; and that of the Emperor Rodolph,

Rodolph, mentioned by Boetius, called *la Peregrina*, or, the incomparable, of the ſize of a Muſcade Pear, and weighing thirty carats. The largeſt Pearls are found in the deepeſt water, and the leſſer ſort near the ſhore. In Europe, Pearls are ſold by the carat-weight, the carat containing fourgrains, in Aſia: the weights uſed for Pearls are various, in different ſtates.

Thoſe called wens of Pearls, which are in fact nothing but roundiſh excreſcences, and in form of half Pearls. The Lapidaries ſaw off theſe protuberances, to join them together, to make them paſs for real Pearls; but a good judge may eaſily find out the impoſition.*

Moſt of the *Connoiſſeurs* that I have conſulted with agree, that they are all liable to change with wearing; in eighty or a hundred years they uſually become of little value; eſpecially the white ones, which will change yellow, and ſpoil in forty or fifty years time. Owing perhaps to the heat of the climate, ſmoke, the evaporation of the perſon who wears them: but thoſe of a yellowiſh caſt never alter. *Vid. Encyclop. Neufch.* 1765.

Now what relates to the diſtemper of the fiſh or the formation of Pearls, *Mr. Reaumur*, in the Memoirs of the French Academy, anno. 1717. obſerves that they are apparently the effect of a diſeaſe of the fiſh, like other ſtones in animals, in ſhort, they are all formed of a juice extravaſated out of ſome broken veſſels, and detained, and fixed among the membranes. And will likewiſe that the ſhells of ſea fiſhes, as well as thoſe of ſnails, &c. are wholly formed of a glutinous ſtony matter, ouzing out of the body of the animal. *Vid.* for the formation of ſhells, TAB. XXVII. Perhaps if the juice deſtined for the growth of the ſhell ſhould chance to overflow, and burſt forth in any cavity or pore of the body of the ſhell, it forms the Pearls of the ſame colour with the part of the ſhell to which it correſponds; therefore the difference of colours in Pearls doubtleſs ariſes from the different parts of the oyſter wherein they are formed.

When the ſeed happens to be thrown into the meſentery or liver, or the parts correſponding thereto, it is no wonder if the impurities of the blood, change the natural white. Thus we find that the Pearl and the ſhell are always exactly of the ſame colour, for in the large ſea-muſcles, they frequently find Pearls of

* *How to know good Pearls.*—To diſcover the hidden Defects and Faults of a Pearl, and to know whether ſhe is ſpeckled, or broken, or has any other imperfection, the beſt way is, to make trial of it by the Reverberation of the Sun-beams; for by this means your eye will penetrate into the very Center of the Pearl, and diſcover the leaſt defect it has; you will then ſee whether it be pure, or have any ſpots or not, and conſequently you may the better gueſs at its value.

different complexions, ſome like the Mother of Pearl, and others red; the red ones were in that part of the muſcle where the red juices of her fleſh had tainted the ſhell with a red colour; and thoſe of the Mother of Pearl colour, were found in that part of the ſhell which was died with the ſame colour of the Pearl: this ſhows without doubt that they are both formed of the different coloured juices, proceeding from the fleſh of the fiſh. Now what concerns the inimitable beauty, and changeable colours of the Mother of Pearl, that they proceed from the ſmall furrows or wrinkles of their plates, that are laid irregularly one over another, which is plainly ſeen by the help of microſcopes. We will not diſpute they are aſſiſtant only in producing theſe tints, but there is a principal, and other ſubſervients, which are ſuperior to the irregularity of the furrows of this mother of pearl; theſe ſhould be firſt well underſtood, and then a perſon might with eaſe judge of the fixed, changeable, poliſhed, tranſparent colours, &c. for according to my doctrine, there are no ſuch colours as real white and black, it goes very much againſt me to go on: Certain I am that more might be ſaid in one page, than what is found in moſt of the volumes of thoſe authors that have cultivated this ſubject; the above principal and ſubſervients, is the chief key that opens the door which leads into that apartment of the academy called Colouring. I don't doubt but ſome of the Painters mouths water, and with prick'd-up ears in expectation, would wiſh to have a little entertainment this way: I muſt own many ſhould be welcome, but as this is a public affair, they muſt be diſappointed for once, and this fine diſh of colouring, for which the Antients were ſo remarkable; the preſcription of which is loſt, and never to be retrieved, but by looking at and ſtudying of Nature, and their Paintings.—I have ſaid already more than I intended, and they muſt be ſatisfied with this.

I have further to remark that,—"A woman put Pearls into a veſſel of middling "ale, to ſave them from plunder; and ſometime after, going to take them forth, "found them all run into a maſs." *Vid. Weekly Mem. for the Ingenious, p.* 66. Pearls were of ſome uſe in medicine, but ſcarce owned by any at preſent, except Quacks; witneſs the once famous Gaſcoin's Powder, likewiſe certain preparations of Pearls for the Ladies, and many more I could mention; but they are all apparently nothing but baits to trick the Fair Sex with. §

§ Before I take my leave of Pearls, I will add their valuation, *Vid. C. Newmann's Chemical Works, page* 531. —The weight of round Pearls is expeditiouſly judged of, by means of a ſmall inſtrument compoſed of ſeveral ſlips of braſs full of holes of different ſizes: The ſmalleſt hole receives a Pearl of one or two grains; and the largeſt, one of ten carats; and thus the weight of any given round Pearl is known from the hole which it fits. Small irregular ones are valued from the number that goes to an ounce: If a hundred make an ounce, they are valued at an hundred rixdollars; if the number is leſs, the price is greater; and if the number is greater, the price is leſs: Two hundred to an ounce coſt but ſeventy rixdollars; three hundred, fifty; nine hundred, ten; two thouſand, three; four thouſand, two and a half: Of the very ſmall ſort called Seed-pearls, uſed in medicine, an ounce contains uſually eight or ten thouſand, and coſts, if the Pearls are of the oriental kind, two rixdollars, if occidental one rixdollar and twelve groſchen,—A rixdollar 4*s.* 6*d.* a groſchen about 2*d.*

TAB. III.

Incruſtated Scull and Sword.

Fig. 1. AN Incruſtated* Scull and Sword, they were both found in the Tiber at Rome, on the right ſide of the Scull (A.) is the bone or head of the humerus, and (B.) the firſt rib adhering to it.

Fig. 2.—The Sword half as big, the blade of which was iron, ruſted into a hard kind of ochre, (C.) the ſcabbard was wood, but I could not percieve any covering either in or out-ſide; ſome part of the ſword was ſolid and no ways injured.

* Incruſtations, vulgarly called Petrifactions, are coverings like a glove on ones hand, or additional ſtony coats adhering to the internal matter. The Antients were well acquainted with incruſtations and petrifactions, as may be ſeen from Lot's wife, and

" *Like Niobe we marble grow,*
" *And petrify with grief.*"
DRYDEN.

There is ſcarce any water that does not contain ſaline and ſtony particles, which may be ſeparated from it by evaporation; and the generality of petrifying ſprings, when examined by this proceſs, are found to be very full of calcarious, or other ſtony matter, and frequently of ferruginous and vitriolic kinds.

Thoſe which contain calcarious matter, when they drop upon ſticks, moſſes, or other vegetable bodies, act on them by incruſtation; their calcarious particles being left behind while the water goes off, and forming by this means, ſucceſſive cruſts ſome times to a great number, which adhere cloſely to one another, and form a ſtony coat to the wood, &c. If theſe be broken at different periods of time from their formation, ſome of them will be found with the ſubſtance found within them, others rotten, according to the ſolidity of the ſubſtance within.

Perhaps the incruſtations of the above Scull and Sword, are owing to the water of certain ſprings or wells, (impregnated as above) that run down into the Tiber, which petrify the clay that covers any ſubſtance; and the force of the water often ſtirring and turning the Scull, &c. being the cauſe of its hardening all over. But petrifying waters, which contain particles of genuine hard ſtone, and perhaps with them ſome ferruginous or other metalic ones, do not act in this manner by incruſtation, but always leave the ſubſtance naked and penetrate into the inner ſubſtance of the wood, &c. filling every pore with the hard matter they depoſit; which without altering their texture or ſize, adds greatly to their gravity, and gives them the hardneſs of a ſtone. It is ſaid that in ſome places the ſandy earth effects the ſame thing on whatever is buried in it, though there be no petrifying ſpring near it. The harder or more ſtony parts of theſe petrifactions always give fire with ſteel. Lough Neagh, in Ireland, Lochmond, in Scotland, and Knareſborough, in Yorkſhire, are the moſt noted places for petrifactions in our dominion.

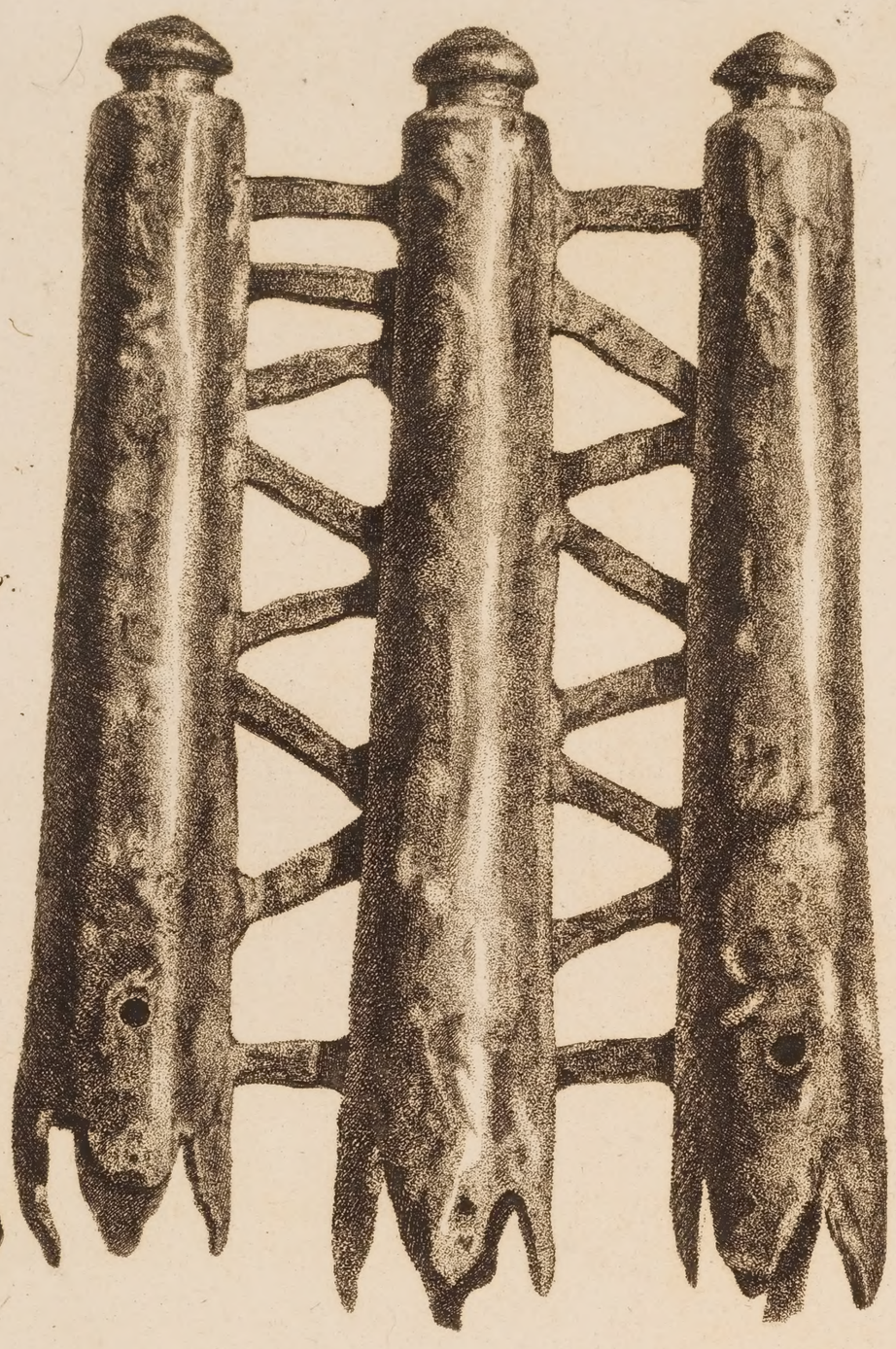
It is a common opinion, that theſe ſtones are generally uſed for hones in England; but this is an error, their ſubſtance is a real ſtone, and not found here, but at Drogheda. *Vid.* TAB. XVI. *Fig.* 2. for an incruſtated *Spary-bird's Neſt*, and for an account of *Les Caves Goutieres*, &c. which are all matters connected with the above. The antient Naturaliſt mention a river whoſe waters turned bodies into marble, by mere contact; nay, which being drunk, petrified the viſcera or bowels of the drinker.

I remember

Fig. 2.

Fig. 1.

Fig.



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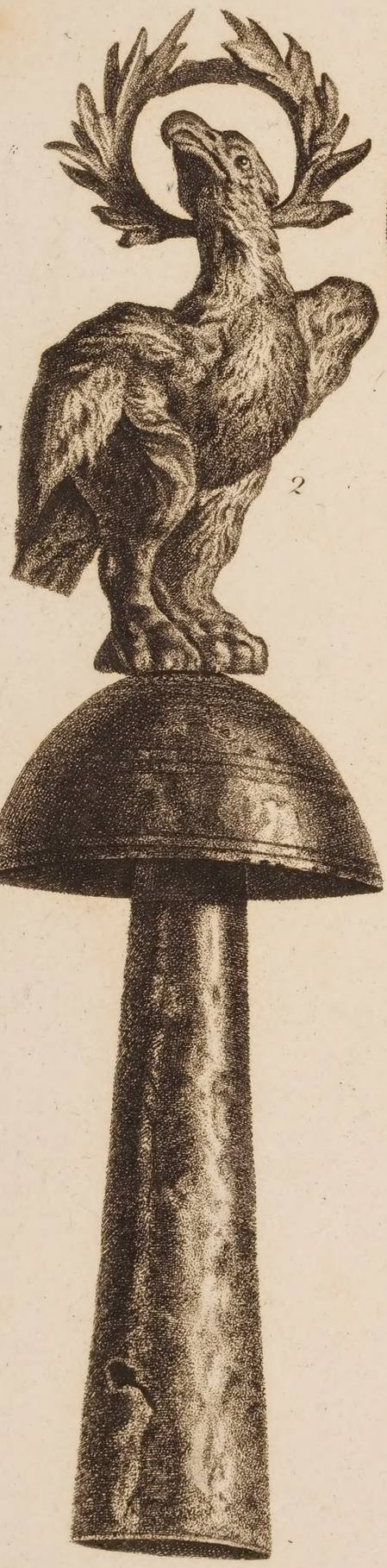

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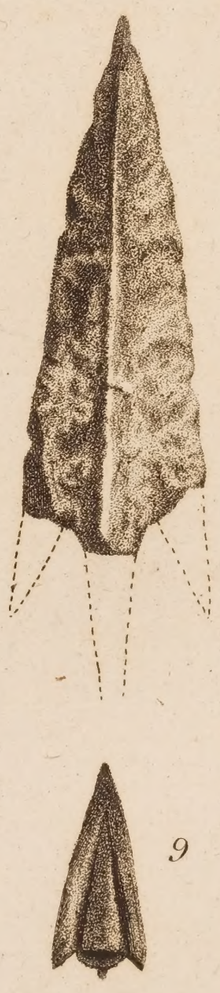

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TAB. IV.

Enſigns, &c.

Fig. 1. THIS unknown Subject I drew chiefly to ſet the Antiquarians to work, for I muſt own it is like many other pieces whoſe uſe is not eaſily underſtood, unleſs perhaps it is that ornament which we find on the bottom of their *Quivers*, or part of the *Decorations* we ſee on the *Roman Signals*, &c. The three pillars are hollow within, with a hole in each at bottom, to faſten by. Its ſubſtance is braſs and the ſame ſize.

2. Enſign of the Eagle, Caius Marius was the firſt, as Pliny relates, who appointed the Eagle as the firſt Military Enſign of the Roman Legions, among four others, *viz.* The Wolf, the Minotaur, the Horſe, and the Boar. He ſays a

I remember in my time, not many years ago, of a baſtard child being found all over incruſtated with ſtone. And a friend of mine had once an incruſtation of a peruke; in ſhort, whatſoever is thrown into theſe waters will be covered with a ſtony coat, or in others turn to ſtone, which is an operation of Nature, either on animal or vegitable bodies, and which preſerve always the form which they had before. There are ſome perſons who will not admit any real petrifactions; though they may be convinced, and the incredulous may have their mouths ſtoped, if they chuſe to examine the ſpecimens of real imbibed wood, ſhells, the *madrepores*, the bones of fiſh, &c. preſerved in the BRITISH MUSEUM. A great many Naturaliſts have been very curious to know how much time Nature takes for petrifaction; they believed from thence a poſſibility of knowing the age or antiquity of our Globe. But herein they may be liable to miſtakes, for ſome ſubſtances and waters might be more proper and fit for *lapidification*, or petrification, than others.

It was my intention to have added a Draught of the incruſtated peruke; but after much enquiry, I find it is loſt. Many gentlemen in this country ſeem not to be fond of theſe kind of ſubjects, becauſe they are eaſy to be had; we ſhould be glad to put them in mind that things far fetched are generally dear bought, and much admired; ſecondly what is common in one country, is not ſo in another. Perhaps I may give a drawing of this incruſtated peruke, in the courſe of this work if it ſhould be found, and for the preſent the reader is deſired to accept of the following explanation on the *Antiquity of Perukes*.—But ſtop, before we proceed, it is proper to acknowledge our juſt eſteem to the following author, who has taken ſo much pains to make it public: The perſon I mean is the late M. C. F. Rangonis, *Gym. Berolin. Rect. de Capillamentis ſeu vulgo Paruquen, Liber ſingularis, in* 12°. Magdeburgi.

This way of writing is the more agreeable, becauſe more peculiar, though of a ſubject common to many nations which is of *Perruques*. The author at firſt ſhews, after an ample definition of the word *Capillamentum*, that the hair has been always eſteemed as man's great ornament, and a mark of liberty; hence it is that all Nations have continually had ſo great care thereof; but as there are ſeveral accidents which may deprive us of it, humane induſtry has endeavoured by falſe hair to repair what has been loſt, and alſo to change the colour thereof, when the natural one did not pleaſe. 'Tis no eaſy matter to determine what nation firſt invented this additional ornament of the head. But 'tis certain that it was

not

few years before Marius, it was carried alone, and the reſt were left in the camp; but Marius at laſt laid them all aſide for the Eagle. Theſe words of Pliny agree very well with the Coins, on which no other animals are found among the

not unknown to the Romans, and that long before them it was in Uſe among the Greeks and Perſians. At leaſt, Hiſtory ought to have preſerved the Name of its Inventor, as it gives *Medea* the glory of having firſt contrived the dying of hair. This our Author ſhews how to do with ſeveral colours.—Laſtly, The different manners after which ſeveral nations have ordered their Hair, do furniſh this author with many pretty Remarks. He ſays, that the Prieſts in all nations are always diſtinguiſhed in this point by ſomething particular; and hence he would have it believed, that the *Horns* of *Moſes* were nothing elſe but two little curled Locks of Hair ſticking out at each ſide of his Head, after the ſame manner as the *Armenian* Prieſts at this day do wear them.

From the Journal des Scavans ſet forth July 21, 1681.

We refer thoſe who wear perukes, or that may have occaſion for them one day or other, to the Author himſelf; at the ſame time we hope that the above, and the following will not prove unwelcome. Now as all things in Nature are linked together in a bewitching manner, our buſineſs is to go on gradually, *i. e.* ſtep by ſtep, and here I ſhould be very much blamed not to mention likewiſe the Antiquity of *Tetes*, the moſt reſpectful authors that have treated on this ſubject is that eaſy and excellent poet *Ovid*, in his *Art of Love*, c. 1. and Juvenal, &c.

Much has been ſaid and written, (as *Ignobilis* obſerves) againſt the *Lady's heads*, and their uſing a multiplicity of *falſe hair*. The preſent modes are trifles to what the ancients did, and the extravagance of the *Roman* Ladies, as recorded by *Capitolius Verus*, is ſcarce credible: his words are, "*Dicitur tantam habuiſſe curam, capillorum* "*flavorum, ut capiti auri ramenta inſpergerent, quo, magis* "*coma illuminata flaveſceret.*"—As this may be peruſed by the Ladies, I ſhall put the foregoing into Engliſh,— "It is reported, ſo great attention the Ladies paid to "the colour of their hair, that they ſprinkled *gold duſt* "on it, to add to its yellow luſtre."—Yellow hair among them was the *ton*; and even the Ladies wore wigs, called *capillamentum*. But let not theſe ſnarlers go on railing at the height of the head-dreſs now, when formerly it was uſed much higher. Indeed, the Primitive Fathers railed againſt that and every other apparent innovation; but their preachings then, were as little regarded as their writings are now. In an antique, which I have ſeen of *Julia*, the daughter of *Titus Veſpaſian*, and miſtreſs of her uncle *Domitian*, her head is combed up behind; on the ſides are curls; before, it is combed up, and on it is fixed a coronet, enriched with jewels, which I ſuppoſe was tied behind under the hair combed up: above this are three rows one above another, like turrets, ſo that it looks like an ancient fortification: on the top, the hair ſeems to be ſupported with pins, or a bodkin, like the Spaniſh Ladies formerly: on this building a profuſion of precious ſtones appear; pearls alſo in great abundance. This beats any thing we ſee now; and therefore as the Ladies have ſo good a copy to follow, and are ſo moderate, I think no one has a right to criticiſe their particular fancy in theſe ornaments.—It has often been objected to the preſent mode, that the modeſty of the ancients did not admit men to dreſs their hair. The inconveniency of a jealous huſband might prevent it; but even in *Nero's* time, hair dreſſers were as public in Rome, as now here. They were called *Ciniflones*; the women who performed this, *Ornatrices*.

Many curs have bark'd at our Ladies ornamenting their heads with feathers; certainly this cuſtom is ancient, and formerly it required a knowledge in light and ſhade, to arrange them properly; and to ſo great a perfection had they attained, that it was difficult, as *Varro* ſays, to diſtinguiſh between a compoſition of feathers, and a fine panting, at a ſmall diſtance. *Nullus, qui non didicit pingere non poteſt judicare, quod ſit bene pictum, a plumatio.*—Theſe artiſts were called *Plumarii*, and, no doubt, adorned animated beauty, as well as inanimate; indeed Juvenal, (who was a ſnarler) proves the height of the Ladies heads, in his time. He ſays, *Tot adhuc, compagibus altum ædificant caput.* That is, "That the "Ladies ſtill continued to build up their lofty "heads by additional ſtories;"—but the exceſs in the days of Tertullian, was as much ſuperior to what is practiſed now, as any faſhion can be. His words are, *Adfigitque, neſcio, quas enormitates futilium capilloram nunc in galeri formam, nunc in cervicem retro ſuggeſtam.*—That is, "Ye affix (I know how) ſuch enormous quantities "of falſe hair, ſometimes made into the form of a helmet; "ſometimes carried backwards, towards your necks, and "turned up." Thus, (I think) no one can accuſe the Ladies of being ſingular, as they have the Roman Ladies as inſtances, how moderate their conſtructions are to the ſame, in the times of Tertullian.—Tho' we have played the part of an Advocate for the Ladies *Tetes* and *Feathers*, yet we can't help pitying this Man's misfortune, married to a certain modern fine Lady.

An EPIGRAM.

Falſe rumps—falſe teeth—falſe hair—falſe faces;—
Alas! poor man! how hard thy caſe is:
Inſtead of woman, heav'nly woman's charms,
To claſp Cork—Gums—Wool—Varniſh in thy arms!

Military

Military Enſigns. Theſe Legions, or Regiments of Soldiers, conſiſted of ten companies, troops, or cohorts; the number of men uncertain, ſometimes more or leſs, as appeareth from Livy. And this Eagle was the Enſign of the Legions or Foot, and the Standard with the four-ſquare Flag that of the Cavalry. The uſe of theſe Enſigns was this, from a paſſage of Vegetius: "That the Antients having found by experience, that the ranks in the heat of battle were often put into diſorder; to prevent that miſchief for the future, divided their Cohorts into Centuries, and gave to each Century its proper Enſign, upon which was written the name of the Cohort, and number of the Century, that by this means the Soldiers might at leaſt keep in with their proper Cohorts, how great ſoever the diſorder was."—Our Enſign is as big as the original, and the ſubſtance braſs; but from its ſize it is looked upon as a votive, being too little for an Enſign, and therefore muſt paſs for one in miniature. Notwithſtanding I have *Lipſius*, who judges it to be but ſmall.

3. Enſign of the Boar, though I mentioned juſt now that the Eagle was the firſt Enſign of the whole Legion. Yet I met with a paſſage in Joſephus, concerning the march of Vitellius, through the Jews territories, to Arabia; where the Governors of the Jews begged he would not carry his Military Enſign of the Boar through their Country; (I nead not repeat what abhorrence the Jews have to pork) and it ſeems from thence that the ſaid Enſign was uſed for a long while afterwards. The workmanſhip of this Boar, is very fine, and the ſize half as big, the ſubſtance braſs, both taken from Sir William Hamilton's Collection. From the comparitive bulk, I take this to be a real Enſign, ſome of which were of gold, others of ſilver, but moſt of theſe I have ſeen are of braſs or iron, fixed to a lance, and were kept in the Temple of Mars, and from thence taken out when they had occaſion for them.

4. The Head of a *Spear*, from Scotland, found at *Bonnock-Burn*, upon the Field of Battle, between the Scots and Engliſh, in Robert Bruce's reign, and that of Edward II. of England; its ſubſtance is braſs, ſize half as big, and is of the ſame form as the Roman ones, the inſide is hollow from the bottom to the very point, and part of the wooden lance broke off within, which is deal. They uſed ſhort and long ones, either for thruſting or throwing, pulling it towards them, or backwards, ſideways, keeping, and continually thruſting it in the wounded body, for to tear and inlarge the wound of their enemy. Which I have ſeen finely repreſented by *Raphael Urbino*.

5. An Arrow-head * of Braſs, with two beards on each ſide, the center had one beard at bottom, and two protuberances or broken beards, the poſterior

* From the conſtruction of theſe Arrow-heads, either with ſockets, necks, or tails; it ſtruck me, and ſeems as if it had been the intention of the Ancients that the Arrow-heads ſhould remain in the body when the Arrow ſhould be taken away; the ſlender reed or woody part eaſily diſcharging itſelf from the Arrow-head, which has a ſharp point and ſwiftly enters; but the under part being quite reverſe from its bigneſs and many points makes it therefore hard to releaſe. The Arrows, without doubt, are of the earlieſt antiquity, and were uſed by almoſt every Nation: However, it does not appear that the Romans had them in the beginning of their

part had none, with a hole or ſocket in the center, ſame ſize. I have ſeen many Arrows of various kinds of ſubſtances, and ſome that had a dozen or more beards of different magnitudes, all of a triangular form. Some again where the beards were longer on one ſide than the other, firſt uſed by the Scythians, who were famous for handling the bow and arrow; nay, when any author takes notice of bows, they mention thoſe of the Scythians. Arrows are poiſoned † by ſome nations, either by being dipt or varniſhed, and very dangerous and difficult to be extracted. *Vid. Curtius, l.* 9. where he ſpeaks of Alexander, when wounded. It is ſtill in uſe among the Tartars, &c.

6. Of braſs, with two beards or points, and a protuberance in the center, ſame the other ſide; the woody part of the arrow muſt have had a ſocket for the neck or tail to enter into, which is quite different.

7. A large arrow head, the ſubſtance of flint, and ſaid to be uſed before the braſs or iron ones, but I think more likely perhaps from thoſe countries where they have no iron. This arrow had a tail quite reverſe from *Fig.* 5. and muſt have been faſtened into a reed or in a ſocket of the wood; like *Fig.* 6. perhaps the antients knew the art of diſſolving or ſoftening flints.

8. Of braſs, with three beards, and a ſocket, but the points don't terminate ſo low as the next figure.

9. Of braſs with three beards, its form triangular, the points below the ſocket.

their Republic; though they made uſe of them afterwards, and had Maſters at Rome, to teach the uſe of Bows and Arrows. " Among whom was T. Flavius " Expeditus, *Vid.* for his Image a ſepulchral Baſs- " Relief, where he is called *Doctor Sagittariorum.*"—*Montfoucon.* vol. IV.——And if we ſee on the column of Antony's Archers engaging with others: Theſe are not Romans, but were Auxiliaries, which the Emperor had taken into his ſervice.——Moſt of thoſe Nations that had no iron in their country, pointed their Arrows with bone, ſtones of hard quality, and ivory. The Perſians had very great Bows and Arrows of Reeds, according to Herodotus. The Indians of Reeds and Canes of their country. The Ethiopians made theirs of Palm-tree, according to Strabo, of four Cubits long. The Lycian Bows of Cornel-tree, and the ſtring of theſe oriental Nations of Camels pizzels, according to Pliny.—The Sarmatians, Pauſanias ſays, made their Bows and Arrows of the Cornel-tree, and pointed their Arrows with bone; likewiſe their Spears. The Germans, alſo the Huns, according to Tacitus.

Now what concerns the Bows and Arrows, they are generally proportionable with each other. The American Savages have Bows five and ſix feet long. The Bows were likewiſe made of the Horns from different Animals; (*Vid. Ovid, l.* 1 *and* 2.) and as to their character are pretty uniform, as may be ſeen in the Monuments ſtill remaining; but the Grecian Bows, according to Atheneus is of this ſhape ∑ And what reſpects England, we will add to this the reaſon of Yew-trees being planted in Church-yards. Our forefathers, ſays an ancient Author, ſo famous for their ſkill in the Bow, uſed the Yew-tree; and that Yew-trees might never be wanting, they ordered one at leaſt to be planted in every Church-yard in England. The reaſon of their prefering this Tree was on account of its wood being very tough.—As to the Quivers or Caſe, in which they kept their Arrows; there forms were generally round, and ſome of a narrow oblong ſquare, as may be ſeen from the Grecian and Roman Trophies, and antient Monuments. Some are lined within with ſkins of animals, &c. others with covers at the top, ſomewhat like the Fifers caſes of our Infantry.—They had likewiſe one for their Bows, called *Corytos,* or Bow-caſe, found on Medals. Great number of theſe curious Caſes, Bows, and Arrows are to be ſeen in the BRITISH MUSEUM.

† *Arrows are poiſoned.*] " The Indians compoſe a poiſon of certain odoriferous apples, ants, ſcorpions, and other venemous inſects, pounded together; of all which they make a kind of black pitch with which they rub their Arrows when they go out to fight. Thoſe who

Fig. 1.

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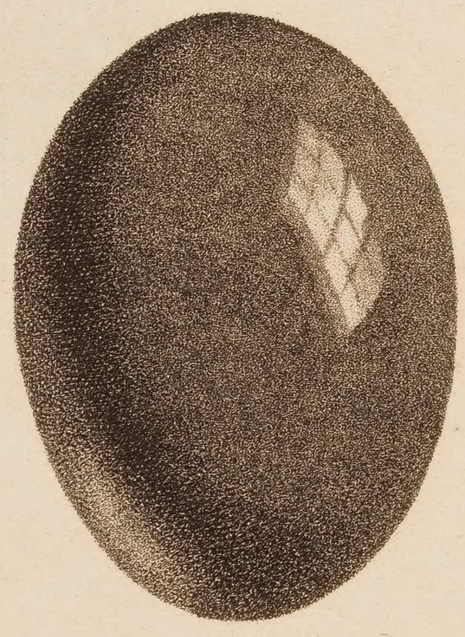

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TAB. V.

Ova, Eggs.

Fig. 1. A Remarkable blue Egg, from Virginia, form * very beautiful.

who are wounded with theſe Arrows immediately die mad. They throw themſelves on the ground, bite their fleſh, and tear it to pieces, without its being poſſible to cure them.—They have likewiſe a kind of ſmall green ſerpents, which are full of poiſon, and much in requeſt; becauſe with their poiſon they envenom their Arrows."

Vid. Perier's Voyages, p. 195 *and* 284.

* *Form.*] Of which there is great variety among Eggs, owing to the diverſity of the *Uterus*, or mould which is of an oval form, wherein they are caſt or modeled. The Egg-ſhell is conſtructed in the womb, from a thick Sediment, or Plaiſter-of-Paris-like Subſtance, great quantity of which paſſes from them with their excrements. Some of theſe Egg-ſhells are thinner than others;—all the ſtale or addled Eggs float on the water, and the freſh or ſound ones ſink; as do likewiſe thoſe which are termed *Hypenemia*, or Wind-eggs, which a hen layeth without a cock, and will never prove a chicken. There are hens that lay two Eggs a day, and I have ſeen Eggs that had no ſhells. The Hen-Eggs have in all ages been prefered, and thoſe that are freſh and large, are the beſt for old and ſick people, being both meat and drink, provided they are not boiled too much. And therefore Eggs are well called by *Arbuthnot* on Diet, " perhaps the higheſt, moſt nouriſhing, and exalted of all animal food, and moſt indigeſtible." All the Birds lay a certain number of Eggs, ſometimes more or leſs, and then take to their incubation; but if the Eggs be withdrawn, they will lay more, or if you ſupply them with others they will ſit to hatch till they are almoſt dead: as I have ſeen of a Hen, when I made a picture in Crayons of the Progreſſion of the Chicken in a Hen's Egg; which, it is but lately I have been informed the *Beſt of Women* has in her poſſeſſion, the moſt entertaining Picture I ever have done, though it was cunningly kept as a ſecret from me, in a mean and contemptible manner, that it was intended for our Moſt Gracious QUEEN, and this is the reaſon I could and would not draw any more.—If this is the way that Painters are to be encouraged, *Adieu to all Arts*, and all ſuch profeſſions which have a connection with, and dependency on it; muſt he not deteſt the *Art?* will not oppreſſion make a ſenſible man mad?—The above Picture was done in the beſt part of my life—who will do a better? I would have done miracles in the art (If the expreſſion may be allowed) had I been properly encouraged.—My Printer is waiting for this, and therefore ſhall proceed with my Notes.—When firſt I began to draw, and inſpected more cloſely thoſe various progreſſions of the chick in the Eggs, it ſtruck me very much, that the Egg is a true Microcoſm, from the great reſemblance it has to our Globe, for the Shell is the Heavens; the Yolk, with its Treddle, or *Chalaze*, the Earth, with its Poles; and the White, is the air and moiſture that ſurrounds the World. The Antients therefore in ſome Ceremonies of Bacchus, uſed to adore the Egg, as being a figure of the World, according to Plutarch and Macrob.——Eggs may be preſerved freſh for a long while, to make them very uſeful in the winter months, for ſick people, poor ſailors on long voyages, Hoſpitals, &c. *Viz.* The Eggs muſt be freſh or newly laid, and with very little expence may be dipt in melted mutton fat, or varniſh them over with any ſpirit varniſh, in which you muſt mix a little poppy, or nut oil; or if you will boil them a little firſt before you put the lay on, they will keep for a conſiderable time. When you uſe them afterwards for food, the hot water diſſolves the mutton fat, or both the ſpirits and gums, and will taſte as freſh as a new-laid Egg, or as if nothing had been done to it. The caſe is obvious, for the *varniſh* or *mutton fat* becomes ſolid and ſtops the pores of the ſhell, which hinders the liquors from evaporating, or the hot air from penetrating. The chief

conſiſt

2. A Cock's Egg, † form circular, broke at top, rough, colour rediſh white.

3. The ſame, form broad in the center, colour greeniſh white, ſaid to be laid in Sir H. Sloane's Garden.

4. Skylark's Egg, it was given me as ſuch, I doubt it; colour greyiſh red, with numerous miniature purple brown ſpots. She builds her Neſt on the ground, or in a hole made by the foot of a horſe, the wheel of a cart, or any other cavity.

5. Humming-Bird's Egg, the ſmalleſt of all the feathered animals; form roundiſh oval, colour very white; the Hen lays two or three Eggs.

6. Linnet's Egg, colour bluiſh white, tinged at the largeſt end with purple red, Hen lays four or five Eggs; builds its Neſt among the furz-buſhes, &c. has young ones by the end of April, or in the beginning of May.

7. Goldfinch's Egg, colour bluiſh white, with light brown red ſpots; Hen lays ſix or ſeven Eggs, builds its Neſt pretty high upon the branches of fruit-trees when in bloſſom, generally in the apple, ſometimes in pear, plumb-trees, &c. builds in April. Theſe mild and gentle birds, make exceeding pretty Neſts, the outſide of very fine moſs, the inſide of curious ſoft bedding, ſuch as down, wool, &c.

8. Pheaſant's Egg, from Buenos Ayres, one of the moſt conſiderable Spaniſh Ports, in the Province of *La Plata*, on the Coaſt of South America; its form broad in the center, colour purple brown, very ſmooth, and beautifully poliſhed by Nature.

9. Robin-Red-Breaſt's Egg, colour a darkiſh brown white, ornamented with yellowiſh brown ſpots; Hen lays generally five or ſix Eggs, never leſs than four; builds in an outhouſe or barn, in a bank or hedge, likewiſe in the woods; has young ones by the end of April, or beginning of May.

10. Canary-Bird's Egg, colour duſky white, beſprinkled all over with purple brown ſpots, chiefly at the top; Hen lays uſually four or five Eggs, they breed commonly three times a year; beginning in April, and breed in May and June; ſits fourteen days.

11. A monſtrous Jay's Egg, or twin Egg, from Kenſington-Gardens; the Eggs are of an aſs colour, ſpotted all over with brown yellow, ſcarce viſible.

conſiſt in giving them a dry place, or to bury them in dry hard ſalt; this ſalt, or *brine*, will likewiſe preſerve fleſh, fiſh, liquors, fruit, vegetables, from froſt, heat in the ſummer, and from air at all times. And Wine in glaſs bottles, buried in ſaltpetre, will keep them freſh all the year; a little quantity of ſaltpetre will likewiſe make the wine ſo extremely cold in ſummer, that it will make ones teeth chatter like a pie or monkey, when held in the mouth. The chief art depends intirely, that all air be excluded from it. I would venture likewiſe to recommend ſand, firſt well warmed to have it dry, for to preſerve *wines*, *fruit*, *eggs*, &c. for it will *embalm flowers*; and many loſt travellers have been found in the hot *Sands of Egypt*, and in the *Deſerts of Arabia*, entirely uncorrupted without either ſalination or embalming.

† *Cock's Egg*, out of which, as is ſaid, the Baſiliſk commonly called Cockatrice proceeds, when hatched under a Toad or Serpent, confirmed by ſome, doubted by others, but denied in this our preſent age, as being a chimerical Fable of the Antients, or from a miſunderſtanding of the *Egyptian Hieroglyphical Fancies*, which have been tranſcribed from age to age with additions. That there

was

12. *Teſtudinis Ovum Ter*, or Land-Tortoiſe Egg, form broadeſt in the center, upper and under part equal, the form of an ellipſis; colour duſky brown white, and rattles within.

13. Hen's Egg, which had two yolks, or twin Egg, broke at top, colour of a darkiſh white. My Father, in 1757, had a large white Hen, which frequently uſed to lay Eggs with two yolks in each.

14. Crocodile's Egg, ‡ form like the Tortoiſe, but not peaked, more blunt, very remarkable, and not like the Eggs of the winged animals; colour bluiſh white, with a few faint duſky yellow ſpots, full of little pores, though poliſhed. The crocodile lays Eggs no bigger than thoſe of a Gooſe; yet no living creature extends to ſo exceeding a magnitude, from ſo ſmall an Origine; from whence the common conceit, that it hath no period of increaſe, but grows as long as it lives.

15. A monſtrous Hen's Egg, with a protuberance at the bottom, upper part very white.

was once, or at preſent exiſt, a Baſiliſk, or little King of Serpents, we won't deny, neither is it impoſſible when a Cock growing old, from ſome ſeminal matter, &c. within, hereafter a ſperical formed Egg may be produced. Yet would it be unreaſonable to expect a Baſiliſk hereout as being unfruitful.—*Ovum Centeninum*, or the laſt Egg, which is a very little one, and are all of them addle, are laid by hens when old, or have done laying; I have ſeen ſeveral of them of a Globular form like a large marble, others oval-like; and I take thoſe of *Fig.* 2 and 3, to be ſuch, what the old women call Cock's-Eggs, or perhaps the firſt Egg, laid by a very ſmall Bantam Hen, of which I have two, one without a ſhell, the other with one.

‡ *Crocodiles* (as *Calmet* affirms) lay their Eggs, reſembling thoſe of a Gooſe, and (as I have ſaid) ſometimes amounting to ſixty, on the ſand near the water-ſide, covering them with ſand, that the heat of the Sun may contribute to hatch them. The *Ichneumon*, or Indian Rat, which is as large as a tame Cat, is ſaid to break the Crocodile's Egg, whenever it finds them; and alſo, (but this I do not believe) that it goes into the very belly of this creature, while it is aſleep with its throat open, gnaws its entrails, and kills it.—The *Hippopotamus*, or Sea-horſe, a very large amphibious animal, is likewiſe a great enemy to the Crocodile, with which he is perpetually at War.—I have been told by a perſon of great veracity, that a traveller who had found a Crocodile's Egg on the Nile, opened it with his knife, the Crocodile bit a piece out of it, being juſt fit to enter, for to ſhew its great voracity even before birth. As to the report of many Authors, that the Barbarians, who inhabit that Country, eat the Crocodile Eggs, is like many other ſtories, chiefly invented for Amuſement with which they fill their Books, (this I deteſt) and if it is really ſo, they muſt have been ignorant travellers half ſtarved, or not knowing what it was; or perhaps thoſe inhabitants have better ſtomachs than we.—To this we will add the fecundity of ſome Animals: There are ſpecies called Turtle, and the Carret, the firſt lays near *three hundred Eggs*, which are very large, and will keep for a conſiderable time, covered with ſand near the Sea; not only theſe, but the fleſh is an excellent refreſhment, and an infallible cure for particular Diſorders in long Voyages. The fleſh, as ſome will have, may weigh two hundred pounds, and in fine, is very much covited by Navigators. They lay their Eggs thrice at the expiration of fifteen days, and in about twenty five days the young Tortoiſes are ſeen to riſe out of the ſand, crawling to the water, but not having ſtrength ſufficient againſt the waves, are often caſt on ſhore, and thus become a prey for Birds, ſo that out of three hundred Eggs, hardly ten eſcape.

In page 15 we mentioned good Eggs, here we'll treat on bad ones;—Now when the yolks of Eggs look red and blood-like, this is always a ſign Hens have fed on coarſe fleſh, carrion, &c. commonly called offals:—For to prove this we had an account from Smyrna, a city and port town of Aſiatic Turky. No longer than June 25, 1778, the calamities which diſtreſſed that country exceedingly, were the ſwarms of Locuſts that devoured all their ſummer corn and garden ſtuff; the *ſwarms* of theſe vermin were ſo numerous that they perfectly darkened the air, and the poultry did eat them ſo voratiouſly *that the yolks of their Eggs were turned to the colour of blood, and had a very bad taſte.*

TAB. VI.

Ova, Eggs.

Fig. 1. A Maccaws Egg, form rather more peaked than commonly they are; colour reddiſh white and poliſhed. She laid ſeveral of them, in which was a yolk as well as white.

2. *Lapis de Goa,* * Goa Stone, a Compoſition; the paſte is formed into long or oval balls, and of various ſhapes, and poliſhed.

3. The Brown, or Ivy Owl's Egg, a beautiful round oval; colour bluiſh white.

4. Tom-tit's Egg, very white with a few purple brown ſpots.

5. Water-wag-tail's Egg, form oblong oval, colour duſky white, ornamented all over wtih dark brown irregular ſpots, but more ſo at the biggeſt end. It is by this bird and the Hedge-Sparrow that the Cuckoo is hatched, and brought up.

6. Parrot's Egg, form beautiful oval, colour reddiſh white, laid in September 1724, after the Parrot had been nine years in *England,* and never trod.—*Vid.* for an entertaining Account like this, in the incomparable Dr. Harvey on Generation. *Exer.* V. *p.* 24.

7. A Hair Ball, † found in an Ox's ſtomach, from Jamaica; colour brown ochre, the hair proceeding as it were from the center, the ſame at the poſterior part; the inſide ſolid of a hard glewey ſubſtance.

* *Goa Stone,* ſo called from Goa, a great town and ſea-port of the Hither India, in Aſia, ſituated on the Malabar Coaſt, in the Kingdom of Decan, or Viſiapour, the capital of the Portugueſe Settlements in India. The compoſition of which is kept as a great ſecret among the Papiſt Prieſts, or Jeſuits; as I have been informed by S. Stephenſon, Eſq.—" It is generally brought to us from India, but the Bezoar which comes in the compoſition bears ſuch a price here that there is nothing to be ſaved by making it. It paſſes for an extraordinary Cordial, and is alſo given in Fevers as an Alexipharmick; but ſuch qualities can proceed only from the ſweets, which herein are in large quantities. The doſe from gr. v. to ℈i. or ʒ ſs. Some grate a little into punch, which the ſweets make very grateful, and of a pleaſant flavour; but it will much ſooner fuddle, and be longer e'er its influence wears off again."

Vid. Quincy's Diſpen. Part III. *p.* 530.

† *Hair Ball.*] They are always the ſame colour that the hair is of, which grows from the ſkin of the Ox whereof it is formed, by the Animal continually licking its hide, when he is too long ſtall'd to fat for the market; he grows lean, pines away, and the only cure is, to give him his liberty in a good paſture for a few hours every day, till he grows fat and fit for uſe; It could never be proved by any example that it occaſions their death. The Hair being a ſubſtance, which cannot be digeſted, is covered over in ſome Balls, with a glandulous or mucous matter of the Stomach; under this

ſurface

Fig. 1.

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8. The White-Church Owl's Egg, form round oval, colour bluiſh white.

9. Black-Bird's Egg, form broad at top; colour a faint bluiſh green, ſpotted all over with a multitude of miniature tints of a faint duſky brown yellow, more ſo at the top; the Hen lays four or five Eggs; builds in hedges, near the ground, the neſt made of twigs and moſs, inſide all ſtrongly cemented and plaiſtered over with clay, lined over again with ſmall ſtraw, hair, and other ſoft ſubſtances; has Young ones by the end of March or ſooner.

10. A Sparrow Hawk's Egg, from Dr. Richardſon, though ſome ſay it is a Crow's Egg.

11. Hedge-Sparrow's Egg, colour pale blue or pale ſea-green; Hen lays commonly five Eggs, builds in Hedges, low and open; has Young ones at the end of April, or beginning of May.

12. One Egg within another, ‡ or pregnant Egg; it was laid by a Hen belonging to Mr. Taylor.

13. A Swallow's Egg, colour reddiſh white; there is very little difference between the Houſe-Martin, and this, as to form, ſize, and colour.

14. A Jackdaw's Egg, form oblong oval; colour light green, ſpotted all over with dark and light irregular duſky green, principally at top; Hen lays five, or ſix Eggs, builds in Churches, ancient Caſtles, and ruinous Buildings.

15. Thruſhes Egg, form beautiful; colour bluiſh green, ſpeckled at top with a few black ſpots; Hen lays five or ſix Eggs, builds near the ground in Orchards, in a thick Hedge, or in Woods. The inſide of this Bird's Neſt is artfully lined with cow-dung, from whence the Plaiſterers took the hint; has young ones by the end of March, or beginning of April.

ſurface you will find the Hairy Contexture, which will burn in the fire, and ſtink as hair does. Many of theſe are not only found in Oxen, and Cows, but in wild Goats, &c. called Bezoar Germanorum. *Vid. Velſchius, De Rupicapra.*—And now we mention Hair rather doing harm than good, I muſt not forget to take notice of the infamous poiſon uſed by the Indians; the deſign of which is a long lingring death; occaſioned by minced Hair, given by the Black Women when they intend to revenge themſelves on the European Men, &c.—Calculi, Stones as well as Balls are found in Animals, as in the Stomach, or other parts of the inteſtine. The largeſt are found in Horſes, and ſome of an oval ſhape in the maws of Camels, the Rhinoceros, and in the India Goat, Monkeys, Hogs, Dogs, &c. ſome of which are called Bezoars. *Vid.* TAB. XIX. for more curious Stones, &c.—" Schrockius tells us, that Anno 1669, an Ox was killed, whoſe brain was found to be wholly petrified, and that for hardneſs it rather reſembled Iron than a ſtone: It was preſented to a gentleman at Padua who ſtill preſerves it." *Vid. Weekly Memor. for the Ingenious, p.* 68.

‡ " This Egg was laid by a Hen belonging to Mr. Taylor, a Baker at Dunſtable, about Michaelmas 1775. Between the outer and inner ſhell there was found the white of an Egg without any yolk. Upon pouring it out, the inner Egg adhered to the ſhell, but at firſt was quite ſeperate.

The Hen that laid it was of a very large kind, and was always accuſtomed to lay Eggs of a large ſize. It ſometime before laid an Egg of the ſame ſize as this, but only covered with a ſoft ſhell, containing another Egg within it. Many of the Eggs this Hen laid were found to have two yolks in them. This Egg was at firſt of the colour of common Eggs, but was changed to this dark ſhade by being placed in a ſmoaky room." Lord Charles Cavendiſh, F. R. S. and Truſtee of the Britiſh Muſeum, preſented this Egg, and the above is a copy after my Lord's writing.

TAB. VII.

TAB. VII.

Annuli, Rings.

Fig. 1. AN *Iron Ring*, * the Rings anciently were made of Iron; ſuch was that of Prometheus who is ſuppoſed the firſt that brought them in uſe, ſo as Pliny affirmeth.

2. Of Agat, prefered before others, for wax will not ſtick to it.

3. A Cornelian, this and *Fig.* 2, are of an unuſual form though pictureſque, and this ſpecie of Flint is now in great eſteem for engraving ſeals, &c.

4. A Braſs Roman Ring, with a *Key* to it, found at Verulam, called the *Ring-Key*, which for greater ſecurity was worn on the finger, that the ſlaves might not read their writings, &c. Though ſome will have it to be a Spaniſh

INVENTION OF RINGS.

* *Annuli*, Rings, a little moveable, put on the finger either for uſe, by way of Ceremony, or as an Ornament. The firſt among whom we find the Ring in uſe, are the *Hebrews*, *Gen.* xxxviii. where *Judah*, Jacob's ſon, gives *Tamar* his Ring or Signet, as a Pledge of his promiſe: But the Ring appears to have been in uſe at the ſame time among the Egyptians, from *Gen.* xli. where *Pharaoh* put his Ring on Joſeph's hand as a mark of the power he gave him. And in the firſt Book of Kings, Chap. xxi. *Jezebel* ſeals the warrant ſhe ſent for the killing of Naboth with the King's Ring. Pliny obſerves that we are in the dark as to the perſon who firſt invented, or wore the Ring; for what is ſaid of Prometheus, as alſo of Midas's Ring, are Fables. *Plin. lib.* xxxvii. *cap.* i.——The Greeks, He thinks, knew nothing of the Ring in the time of the Trojan War: The reaſon he gives is, that we find no mention thereof in Homer; but that when Letters, were to be ſent away, they were tied up, and the ſtrings knotted. What concerns the matter of Rings, there were ſome of one ſingle metal, others of a mixture, and of all the metals, and likewiſe of ſtones. Sometimes the Ring was Iron, and the Seal Gold; or ſome particular ſtone engraved, ſometimes plain in relievo, and others in creux or hollow.—Now in reſpect of the Iron Rings, for many Years the Senators of *Rome* did not wear any Rings of Gold; but the Slaves wore generally Iron Rings until their manumiſſion or preferment to ſome dignity; and that the Lacedemonians continued their Iron Rings unto his days,—ſo Pliny affirmeth.——As to the wearing of their Rings, the Hebrews wore them on their right hand from Jerm. Chap. xxii. v. 24.—It is obſerved by Pliny, that in the Portraits of their Gods, theſe Rings were worn on the finger next the thumb. They were at firſt wore on the fourth finger, then on the ſecond or index; and then on the little finger; at laſt on all the fingers, excepting the middle one.—The Greeks wore them altogether on the fourth finger of the left hand, from the little Nerve, or Artery that proceeds from the Heart, they eſteemed it the moſt honourable.—That the Romans wore them alſo upon their little finger, as Nero is deſcribed in Petronius. Some wore them on the middle finger as the Ancient Gaules and Britains; and ſome on the fore finger as deducible from Julius Pullox, who names that Ring *Corionos*.—When precious gems and rich enſculptures were added, the cuſtom of wearing them on the right hand was tranſlated unto the left; for that hand being leſs employed, thereby they were beſt preſerved. Macrobius.——As to the left hand, and fourth finger, might rather be uſed by the Ancients and Moderns, for their conveniency and preſervation, than any cordial relation, being leaſt uſed of any, and guarded on either ſide.

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Fig 1.

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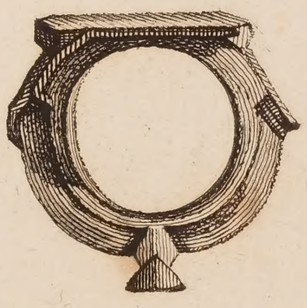

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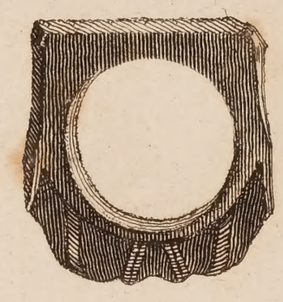

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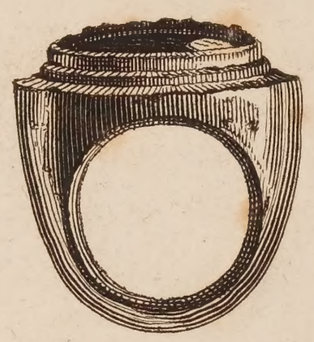

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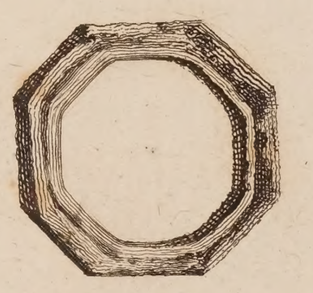

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Ring Key of a Padlock; † but Lipſius and other have thought that they ſerved likewiſe for ſeals or ſignets. That they were deſigned to wear on the finger nobody will deny.

5. Of a mixed metal, bad ſilver, or *Tutenag*, ‡ the ſeal a Grecian Spirit or Deity; the Grecian Characters round it were made uſe of in the time of Alexander.

At firſt they only wore a ſingle Ring; then one on each finger; at laſt ſeveral on each finger. *Martial, lib.* xi. *Epig.* 60.—They had their weekly Rings, *Juvenal, Sat.* vii. ſpeaks of *Annuli Semeſtres*; alſo of Winter and Summer Rings: Heliogabalus never wore the ſame Ring, or the ſame Shoe twice.—Have been alſo wore in the Noſe, in the Ears, Lips, Cheeks, and Chin, by the Moors, and modern Orientals.—The Indians particularly the Guzzerattes, wore them on their Hands, Fingers, Feet, Toes, and one of their Kings of Pega, wore Rings ſet with precious Stones on every toe.—Laſtly, their uſe among the Ancients was firſt to diſtinguiſh conditions or qualities.—The ſecond were the *Annuli Sponſalitii*, or Wedding-Rings on the authority of a text in Exodus xxxv. and from them the Greeks, Romans, and Chriſtians, took it up very early, as appears from Tertullian, where we find the form of bleſſing the Nuptial Ring.—The third kind were thoſe uſed as Seals, called *Cerographi*, or *Chirographi*, whereon is engraven the Arms, Device, &c. of ſome Prince, State Community, Magiſtrate or private perſon, with a legend or inſcription, the impreſſion in wax, Inſtruments, and Authentic, and are as Ancient as Rings themſelves.—It was likewiſe the cuſtom in old times to wear their own Images on their Rings, which we endeavour to prove by *Spartian*, where taking notice in the Life of the Emperor Hadrian, of the tokens of his approaching death, he ſays, "The Ring with his own Image on it, fell of itſelf from his finger."—This (I think) was a very good maxim for to ſeal Letters, better than ſigning them with ones own name, conſidering how eaſily that may be copied, and with what variety moſt men write their names, which ſhould at all times be wrote the ſame like the impreſſion of a Seal, &c. Thoſe with Deities on them, are generally Amulets, &c. and they likewiſe uſed to have their neareſt friends on their Rings, either for memory, or when abſent, as the Ladies adorn their Bracelets, and the Gentlemen their breaſts in our days with Miniatures.——De Brevil in his Antiquities of Paris, ſays it was an ancient cuſtom to uſe a Ruſh-ring in the Marriage of ſuch as had had an affair together before marriage.—But Richard Biſhop of Saliſbury in his Conſtitutions, anni. 1217. forbids the putting of Ruſh-rings, or any the like matter, on womens fingers, his reaſon was that there were ſome people weak enough to believe, what was thus done in jeſt was a real Marriage.

† *Padlock.*] I have been told of an Engliſh Gentleman who had reſided a great many years in Madrid, being of a jealous diſpoſition when married here in England, ſerving his wife in the ſame manner as the Spaniards do theirs; but he being gone in the country on a long Journey, ſhe ſent for an ingenious Smith, who made a Key for her, that ſhe might lock or unlock it at pleaſure; not with an intent to diſhonour her Huſband, but theſe things being rather diſagreeable for a Woman to wear. There is not at preſent ſuch jealouſy among the better ſort of People in Spain, where the Padlocks are out of faſhion, though they ſtill prevail among the lower claſs.—It is ſaid in old times, when they were married, the young couple uſed to preſent one another with a Ring-Key, as an emblem of Secrecy; from whence ſome will derive the Word *Wedlock*.

‡ *Tutenag*, or White Copper of China and Japan, is a compoſition of Copper, "Equal parts of Arſenic and Nitre, pulverized and mixed together, are injected into a red-hot Crucible, and kept in a moderate Fire, till they ſubſide and flow like wax: One part of this mixture is injected upon four parts of melted Copper, and the Metal, as ſoon as they appear throughly united together, immediately poured out."

Vid. Neumann's Chemical Works, p. 66.

Geoffroy relates, that on repeated Fuſions it exhaled Arſenical Fumes, and became red Copper, loſing with its whiteneſs one ſeventh of its weight; I leave the Reader to judge how dangerous it is to make culinary or kitchen Furniture of this white Copper; picking ones teeth with *Pins*, to delicate conſtitutions, ought to be avoided, for they are whitened with Arſenic. I am obliged to my Father for the above information, otherwiſe I ſhould have engaged in Partnerſhip with a Copper-Smith many years ago.—As to the Furniture of this dangerous Metal for Horſes, Carriages, Grates, &c. there it will do no great harm, unleſs the Bits in Horſes Mouths. All the *bad Money* are a mixture of this Metal commonly melted with a conſiderable proportion of Silver, by which its colour is both improved and rendered more permanent; likewiſe all thoſe *Trinkets*, &c. that are not obliged to be ſtamped, which paſs for good Silver, are made of this Tutenag.

6. Of Gold, with a Baſs Relievo of *Diana, Caſtor, and Pollux*, ‖ twice as big as the real Ring.

7. Of Silver, a *Serpent* with two heads, an emblem or idea of Symmetry, and ſignifies the harmony of parts to each other in reſpect of the Whole.

8. & 9. Of Gold, the ſeal a Garnet belonging to *Fig.* 9, the Figure is convex and extremely fine, conſidering its minuteneſs, being done by a Grecian Artiſt, excellent in reſpect of its ſymmetry or harmonious parts. She ſeems to have a ſcrol of muſic, or a book in her hand, ſtanding againſt an Ionick Pillar; perhaps the *Muſe Euterpe*, or *Uterpea*, poſſibly a Lady coming out of a Bath, with a ſquare ſteel looking glaſs in her hand.

10. A Braſs Octagon, or eight angle Ring.

11. A Small *Thumb-piece* of Jaſper, its a Ring to defend the Thumb againſt being hurt by the Bow-ſtring, and it is uſed or put on the right thumb, and not on the left as ſome imagine; it is a Nephritic Stone, of a beautiful greeniſh colour, counted very good againſt the Stone in the Bladder; a Cup made of this Stone was ſold for 1600 Crowns in the time of the Emperor Rodolphus II.

12. Of Gold, with a Greek ſuperſcription, the Explanation, *viz. Virtue, Moderation, Wiſdom, Decent.*

13. Of Gold, it repreſents *Cupid God of Love*, ſitting on an Altar, has a Dove by its wings; it is an Emblem of *Moderation in Love*; concave, and very well executed.—I am certain the above Rings are curious, as to their Antiquity, the different forms and ſeals are all done by great Artiſts, and well preſerved.

TAB. VIII.

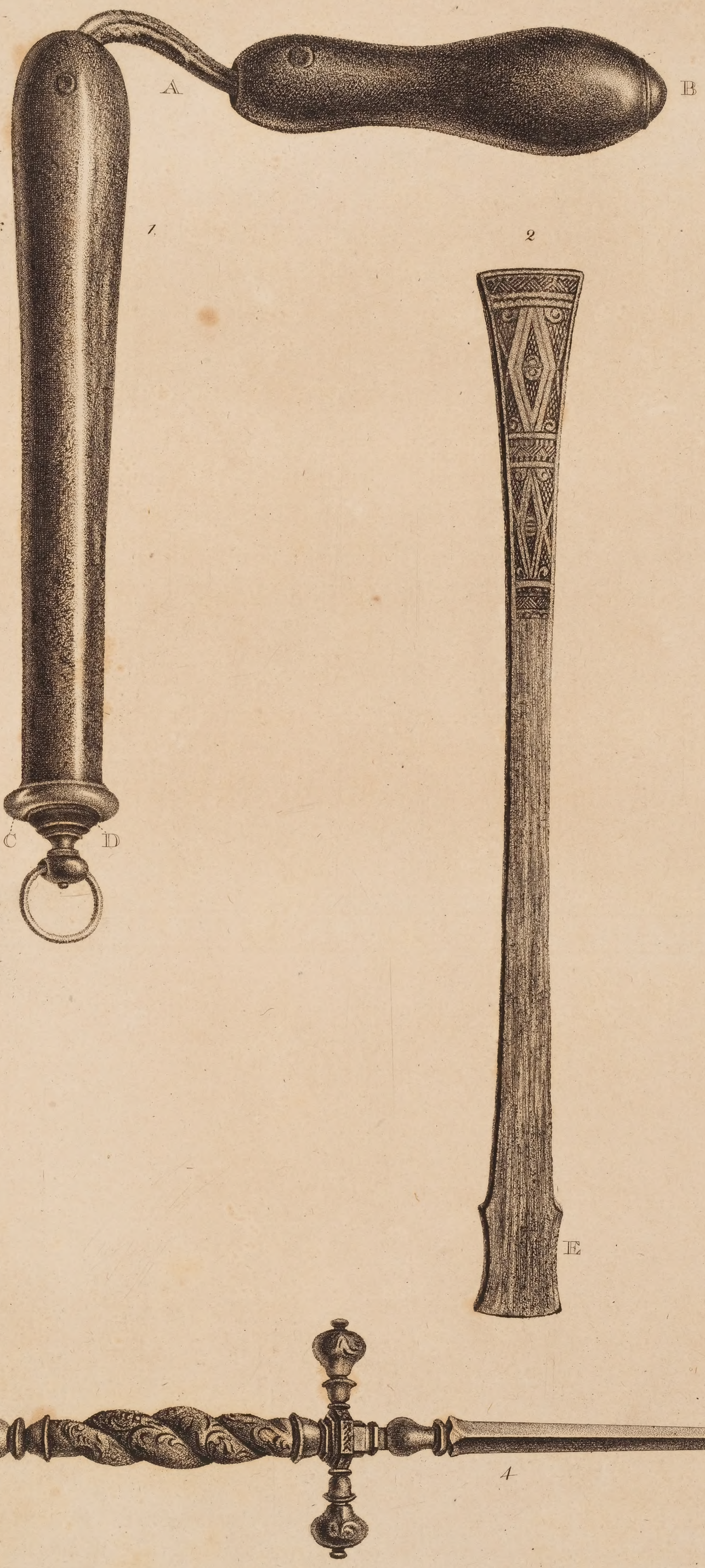
Flagello, Baſtinado, and Spaniſh Dagger.

Fig. 1. A *Flagello*, or *Flagella*; very ponderous, it reſembles a Flail; its ſubſtance *Guiacum*, or *Lignumvitæ*, and conſiſts of two pieces joined together, with two ſhort ſtraps of leather, (A.)—The Piece (B.) is half way filled with Lead. (C.) Is an Ivory Ornament, and the under part (D.) Iron, is for to

‖ *Caſtor and Pollux*, they are twin Brothers, ſons of *Jupiter* and *Leda:* they ſhared immortality between them, and were made Conſtellation *Gemini*; when one of them riſes the other ſets. Sailors eſteem theſe Stars, and Luna, lucky and proſperous to them, and they as well as Voyagers uſed to invoke theſe Deities for a ſafe Paſſage, for which reaſon I think this little Ring is an Amulet wore by ſome child, for its ſize is very ſmall.

hang

Fig. 1



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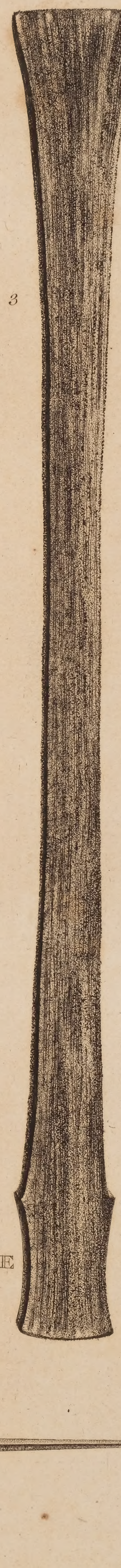

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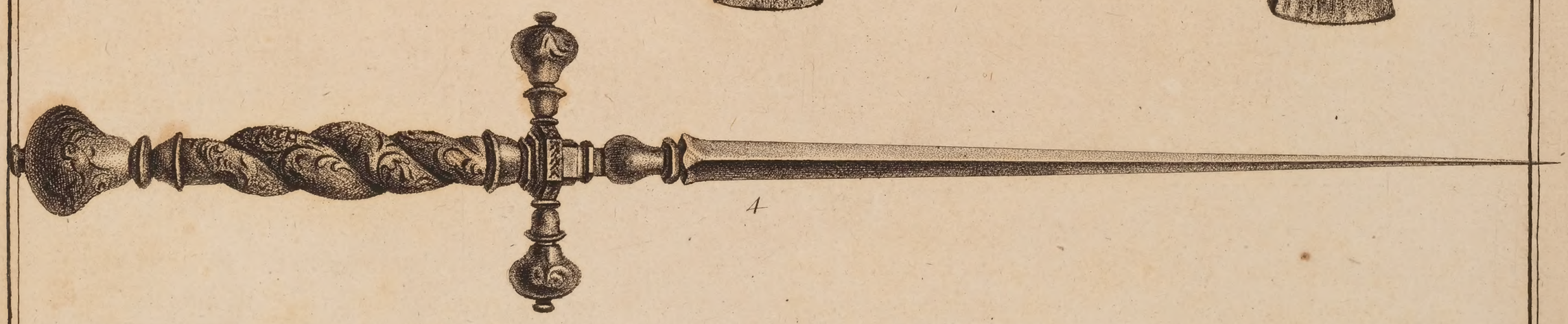


hang by; ſize half as big. Spain, and Portugal, are the Places where they make the moſt uſe of it:—An unlawful Inſtrument, it is death to be ſtruck with it, for it muſt certainly fracture the Skull in a cruel manner: I have been informed for certain that they were pleaſed with the uſe of it in the bloody Iriſh Maſſacre in King Charles's time; though far be it from me to advance any thing that is not true.—And I was likewiſe told by a very worthy Gentleman, that not an hundred miles from London, at a certain Election, ſuch a one was thought very proper, for when a ſtring is tied to the end on the Ring, three or four people may be knocked down with one Blow.

2. A *Baſtinado*, * Subſtance Pear-tree or Braſile-wood, ſaid to be an Inſtrument of Puniſhment, uſed by the Turks, for beating the ſoles of the Feet of Criminals; or when they catch young Men in their Seraglios, (EE.) being the ſide for the left Hand, for both Hands are uſed.

3. One Ditto, ſame ſubſtance, but larger and flat; but *Fig.* 2, by being ſhorter, rounder at top, and with ornamental Engravings, one would naturally imagine upon all theſe accounts, that this was uſed for thoſe who deſerved a greater Puniſhment, or to revenge particular Faults, with pain next to death. They are both quarter as big; *Fig.* 2, I ſuppoſe to be from Africa, the ornaments being like theirs, and likewiſe reſembles very much the *Otaheite Patoos*, and other Fighting Clubs.

4. A *Pugiunculus*, or *Stilletto*, a ſmall ſhort Dagger, a Poinado, or Poinard; the ſubſtance of the Blade and Handle is Steel; length of the Handle 4 Inches 3-eights; the Blade 5 Inches 5-eights; the Workmanſhip is excellent, well preſerved,and its form beautiful; but its Uſe inhuman, for it has three edges, which terminate in a very ſmall point, the whole form reſembling an Obeliſk, as [†]; though there are ſome where the Blade is not edged, but round.

* *The Baſtinado*, perhaps of the French *Baſton*, a Stick, Staff, or Cudgel; was uſed both among the ancient Greeks, Romans, Jews, &c. and is ſtill in vogue among the Turks to this day.—The method there practiſed is thus: The Criminal being laid on his Belly, his Feet are raiſed and tied to a ſtake, held faſt by officers for the purpoſe; in which poſture he is beaten by a Cudgel on the ſoles of his Feet, Back, Chin, &c. to the number of one or more hundred blows. *Calm. Dict. Bibl.* T. I. *p.* 260.——In other Places they beat them with Straps of Leather on their Backs, &c. with Switches, Cat o' nine Tails, and Rods as with us, theſe are the various puniſhments inflicted on Criminals, called *Baſtinade*.

A very reſpectable Gentleman told me that they have in thoſe Countries little Machines like very ſmall *Piſtols*, that may be held in ones hand, loaded with a poiſoned Needle, which they diſcharge ſecretly in peoples Bodies. From thence we may ſee that it is ſolely intended for private murder, to ſtab ſlily in the dark. They ſecret theſe Daggers in their boſſoms, though it is not a lawful weapon; and if other ſubjects of different Nations have been guilty of a murderous Stab, it has been generally done with ſuch kind of Inſtruments as were uſed for other purpoſes.——Theſe Criminals have at all times endeavoured to deny the crime, or have wiſhed before their execution, it were in their power to bring the ſubject of their paſt revenge to life again; whereas the ſubjects of this Nation have generally died contentedly with their grudge.—The Country in which the Stilletto is ſtill in vogue, has been an enemy to the Engliſh, and the Hollanders for centuries paſt, and where Aſſaſſins may be hired for ſo ſmall a ſum as half a crown. *For Revenge, how prodigiouſly tranſacted by an Italian, Vid. Sir Thomas Brown, p.* 467: "I am heartily ſorry, and wiſh it were not true, what to the diſhonour of Chriſtianity is affirmed by the *Italian*; who after he had inveigled his enemy to diſclaim his Faith for the redemption of his Life, did preſently poyniard

TAB. IX.

Penknife with a Gold Point, and Copper Horſe-Shoe.

Fig. 1. A Little Beautiful Penknife with a white Agat-handle, the end of the Blade (B.) which is Gold pretended to be made by Tranſmutation, and dipped ſo far into the Grand Elixer; the Handle ferril'd with Gold. (B.B.) (B.) It is ſaid to be an impoſition on a Gentleman which happened thus:—This pretended Alchymiſt * had two little Knives, one of which had a Gold Point, the other plain, and were made ſo as to reſemble each other as much as poſſible. The time being fixed on, and the Cant Elixer produced before the Gentleman; the pretended Alchymiſt with a legerdemain trick, changing the plain Knife, after its dipping, deceived the Eyes by his nimble motion, and brought forth the other with the Gold Blade; then again the Great Elixer being ſpilt on the ground, and pretended could never be made again:—thus happened the Impoſition.

poyniard him, to prevent Repentence, and aſſure his Eternal death. The villany of this Chriſtian exceeded the perſecution of Heathens, whoſe malice was never ſo longimanous as to reach the Soul of their enemies; or to extend unto the exile of their *Elyſiums*."

It is ſtill in every bodies memory, and "The Trial may be peruſed of Peter Toloſa, a Spaniard, late cook to the Dutch Ambaſſador, who was hanged and anatomized for the wilful murther of Maria Catharine Sophia Duarzey, a French woman, laſt January 18th 1777. From the Trial it appears that the Priſoner and the deceaſed had cohabited together ſome time, and had had a quarrel, wherein he ſhew'd ſome diſtant hints of Jealouſy, and that ſhe had robbed him of forty Guineas; called him an old Man, and herſelf a young Woman, and therefore would not live with him, which put the priſoner into a violent paſſion. The Juſtice having diſcharged the Warrant Toloſa had obtained, the Priſoner followed the deceaſed out, and overtaking her in a few yards, as he ſtood behind her, gave her a mortal ſtab with a Stilletto, crying *Sacre Dieu:* which ſignifies Damnation, or the Curſe of God. In his defence confeſſed giving her the blow, &c. and when called on to ſay why judgment of Death ſhould not be paſſed upon him, he ſaid, *It is well done—I am content.*

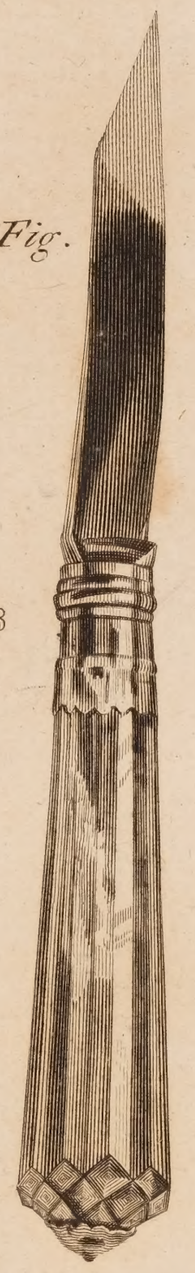
I am ſenſible that the above Hiſtorical ſubjects muſt be very diſagreeable to ſome people, but I have inſerted it to oblige ſome of my Friends, who ſuppoſe it will do more good than harm; or like ſome Religious people I have known, who did advertiſe in the Newſpapers, Anecdotes how ſome people were puniſhed by Providence for ſwearing, for no other purpoſe than to deter ſome Men from this ill cuſtom.

* *Alchymiſt.*] The great object or ends purſued by Alchymy, are, firſt, the making of Gold, which is attempted three different ways; by ſeparation, by maturation, and by tranſmutation, which laſt is to be effected

A

Fig. 1

B B



C

2

D

E

2. A Horſe Shoe, ſaid to have been taken out of the Water from ſome Copper-Mines in Hungary.—This Iron Horſe, or Colt Shoe, changed into Copper,

effected by means of what they call the Philoſopher's Stone. There are ſtill ſome who do believe it, but the generality of Mankind look upon them as Impoſtors. Certain preparation, or Grand Elixir, this which changes the Metals, into pure Gold, is called the Philoſopher's Stone, and univerſal Medicine, adequate to all Diſeaſes. An univerſal Diſſolvent, or Alkaheſt. An univerſal Ferment, which being applied to any Seed, ſhall increaſe its Fecundity to Infinity; in ſhort, all the Gold that I have ſeen, ſeemed to me rather done by Impoſition; there are a thouſand ways of performing this, by dropping in a piece of Gold by ſlight of hand, by caſting in a little of the duſt of Gold or Silver, diſguiſed into ſome Elixir, or other matter; by a double bottom Crucible, and Gold put between the two, it may be convey'd with what they ſtir the Metal with, or with Charcoal, Aſhes of the Furnace, &c. &c. The principal Authors in Alchymy, are Geber, Friar Bacon, Ripley, Lully, John and Iſaac Hollandus, Baſil Valentine, Paracelſus, Van Zuchten, and Sendivogius: Great Complaints are made all over the World, concerning the Obſcurity and Myſterioufneſs, frauds, and impoſitions, Folly, Vanity, Miſery, &c. of Alchymiſts.—The Italians have a Proverb, *Non ti fidiare all Alchemiſta povero, O Medico amalato;* Never truſt thyſelf to a poor Alchymiſt, or an unhealthy Phyſician.

The Experiment of Thurneiſſer, who in the preſence of the Great Duke of Tuſcany, converted one half of a common iron nail into Gold, by only dipping it, while hot, into a certain Liquor, has given great encouragement to the ſearchers after that famous ſecret. The Nail is ſtill preſerved in the Repoſitory of the Great Duke of Tuſcany at Florence. Fachenius, however, has diſcovered the cheat of the Florentine Nail, and probably the matter does not ſtand much better, on examination with the above Engliſh Knife, that I mentioned before, which was purchaſed by the late poſſeſſor, at a very conſiderable price.

Tachenii Hippocrat. Chem.

Mr. Boyle, nevertheleſs, thinks there is no impoſſibility in the nature of the thing, that one Metal ſhould be tranſmuted into another: and Monſr. Homberg declares he has changed Silver into Gold by heat.

Mem. Acad. Scien. Anno 1709.

In fact, nothing produced this way ought to be adjudged true Gold, unleſs it endures cuppelling, cementation, purification with Antimony, and the depart. Likewiſe, that it muſt have the Malleability, extreme ductility, and ſpecific Gravity of Gold, which is to Water as 18 and half to one, and as to its Ductility and Tractibility: Mr. Boyle aſſerts that it may be drawn out to ſo ſlender a wire, that it is poſſible to extend an ounce thereof to reach to 777,600 Feet, or 155 Miles and half; yea, to an incredibly greater length. *Vid. Boyle in his Eſſay about the Subtility of Effluviums, Chap.* 2. In ſhort, theſe inherent Virtues of this precious Metal, ought to be firſt well conſidered by all thoſe who think it not impoſſible to change any Metal into Gold, &c.

As to Mr. Thurneiſſer's Secret it was this: He made his Nail half Iron and half Gold, and then coated it all over with a ferrugineous Matter, made it appear all Iron. After it was examined by the Prince, &c. he heated it red hot, and burnt the ferrugineous part which covered the Golden end, afterwards it was dipt into a certain Oil, which he ſaid had great Efficacy; the Gold appeared, which was pretended to have been made by the Oil from the Iron.

After all, Gold is but a curſed Metal! deſpiſed and laughed at by Philoſophers and real ſenſible honeſt Men, who do not ſeek for happineſs, or value themſelves on ſuch kind of Traſh, and only thirſted after by an avaricious ſet of crafty, lying Beings; now entirely uſed for the Conquering of Nations and ruining of private Individuals. Though generally ſaid to be invented for Trade or Exchange:—But ſuch is the inſatiatable Luſt of this preſent Age, according to the common Proverb *Get Money*,—or that of the honeſt Quaker,—*My Son, my dear Son, get Money; and if you can't get it honeſtly, get it as well as you can; but take care to keep your neck from the Halter.*——If we converſe and keep Mens Company for a number of Years, they will ſeem to all appearance good, ſociable, and honeſt Men; but if you deſire to know them thoroughly, aſk for pecuniary Favours, ſuch as to lend or deal with them, for where Money or Intereſt is the chief point, he will depict himſelf at once what he is.—As to myſelf, I have a very ſmall Fortune, (as would ſet many a ſmiling if known) and if I can but keep what little I have, I ſhall be ſatisfied:—Yet have I wiſhed many times the Uſe of this Metal was quite extirpated from the Globe, as being the Bane and real Devil which we all ſo much Adore!—Conſidering the ill uſe which is made of it, how unlawfully got by ſome, unjuſtly poſſeſſed by others;—would to God it could be poſſible they were obliged to ſhew their right claim in what they poſſeſs! If ſo: I don't doubt but many Orphans, Widows, &c. not acquainted with *Worldly Matters*, would ſee a very ſtriking Likeneſs of the

by lying for ſome time in the Waters which flow from the Copper Mines; on one part it was very thinly covered over like an Incruſtation, (D.) at the other part (E.) granulated with Copper, and in the inner part on the ſide of the Holes, the bare Iron, † under a thin Coat of Copper.

the fallen Angel in all his true Colours and Glory.— And as Shakeſpeare ſays, in *Henry* VIII,

> ———*'Tis better to be lowly born,*
> *And range with humble livers in content,*
> *Than to be perk'd up in a gliſtering grief,*
> *And wear a golden ſorrow.*

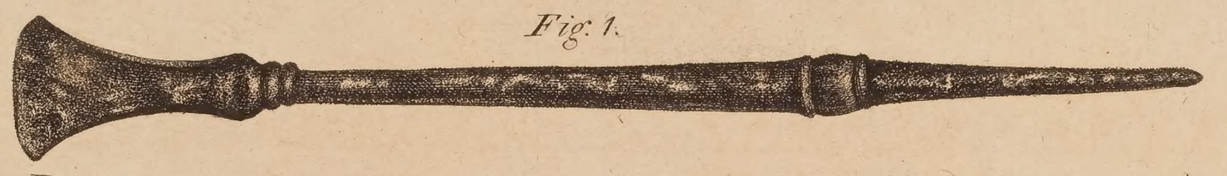
Laſtly, what concerns Alchymy, the beſt Example or Proceſs of turning Iron into Copper, and Silver into Gold, is, as I have ſeen of ſome remarkable honeſt and Induſtrious People, who beginning the World with nothing more than a few *Halfpence* and have turned them into a Shilling, from thence into a Half-crown, and ſo on till this ſilver became a Golden Guinea, and from thence again into a Capital; like my Friend Mr. ——, who had but Nine-pence when he arrived in this Kingdom, who now enjoys the Intereſt of many Thouſands: which Proceſs of his he values himſelf very much on, for there is no great Art indeed to obtain a Capital where Men begin the world with a great deal of Money, neither has a Perſon that Pleaſure of Enjoying the Fruits of their Harveſt, like thoſe who begin the World with Little or Nothing; and it is not only ſo with Burghers, or thoſe that have been Ennobled, but with Empires and States; witneſs my Country, the Republic of Holland.—All which depends on the Art of fixing on a good Plan, executed with indefatigable Labour, and where Merit is not wanted, of which Navigation and Trade are the principal Cauſes of the Wealth of Nations.

† It is ſaid if a Ton of Iron has lain for ſome time in the Waters which run from the Copper Mines, they will find a great quantity of Copper in its ſtead. I had no other Subjects that have any connections with the above two, otherwiſe I would have publiſhed them; but this Deficiency I have made up in ſome other Plates. Some Metals it is commonly allowed, may be changed into others, *E. gr.* Iron into Braſs or Copper, and Lead into Tin; or as ſome Alchymiſts will have, Iron into Copper, Copper into Silver, and Silver into Gold; but there are ſome who even deny this. However it is well known what different Virtue ſome Waters have to congeal and to transform Subſtances, as may be ſeen from Incruſtations and Petrifactions.—— "In Hungary, at a little Village called Smalnik, there is a Rivulet which changes Particles of Iron into Copper; the Leaves of Oaks that are by the Bank ſide, falling into the Water, is turned into a leaf of Copper, and always retains its former Figure of an Oaken Leaf." *Vid. Weekly Mem. for the Ingenious, N.* 13, *p.* 81.——Theſe Oak-leaves are inſenſibly eaten through, and the groſs particles of this Water getting therein, it is changed into a Leaf of Copper, which being expoſed to the Sun or only to the Air, hardens and always retains its original ſhape. And in Wales, at Holyhead, an Iſland and cape of the Coaſt of Anglaſea, in the Iriſh Channel; they have alſo the ſame Water from a Copper Mine, which I have in my poſſeſſion; This change we will endeavour to explain thus:—The water being impregnated with Vitriol, diſſolves and corrodes the Iron (ſo will Aqua fortis,) and the Copper granulates by Degrees ſubſtituting itſelf into its Room, like the Horſe-ſhoe, the greater part of which on one ſide, is finely maſſed or comminuted into very ſmall porous Grains. To this we will link the Natural Hiſtory of Copper form Dr. Neumann's Chemical Works.

" Copper is exceeding rarely found pure in the Earth. Of its Ores there is a great variety, intermixed with different ſtony Matters, generally abounding with Sulphur, ſometimes containing a little Arſenic. Theſe Ores are often of beautiful colours, blue, red, green, yellow, variegated like the Rainbow or Peacock's Tail, moſt commonly green or blue: They are of all Ores the moſt beautiful. The Lapis Lazuli, from which the precious blue pigment called Ultramarine is prepared, is one of the Ores of this Metal. Some of them contain no Metal but Copper; many have an admixture of others; and there are few Ores of other Metals without ſome portion of Copper in them. Copper is of all Metals the moſt difficultly obtained pure from the Ore; Sulphur adhering to it ſo ſtrongly, as not to be expelled without long calcination. When Copper and Iron are blended together in Ore, the Copper cannot by any Method as yet known, be ſeparated to advantage: A rich Copper Mine, at Lauterberg in the Hartz Foreſt, lies on this account unworked.—Copper is found alſo in a vitriolic State, diſſolved in certain Waters, as at Neuſol in Hungary: But Japan affords a ſort of Copper, ſuperior to any met with in Europe.

TAB. X.

Fig. 1.



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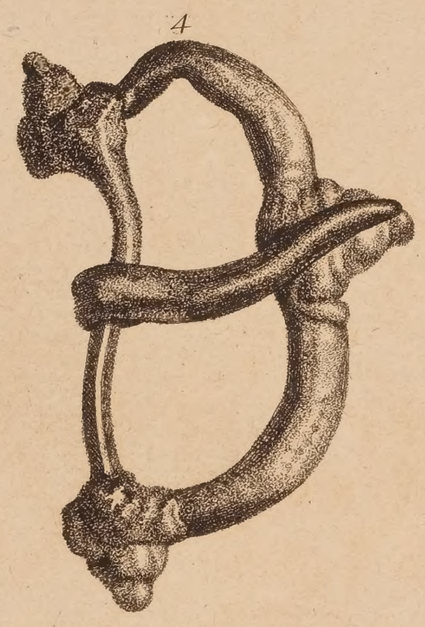

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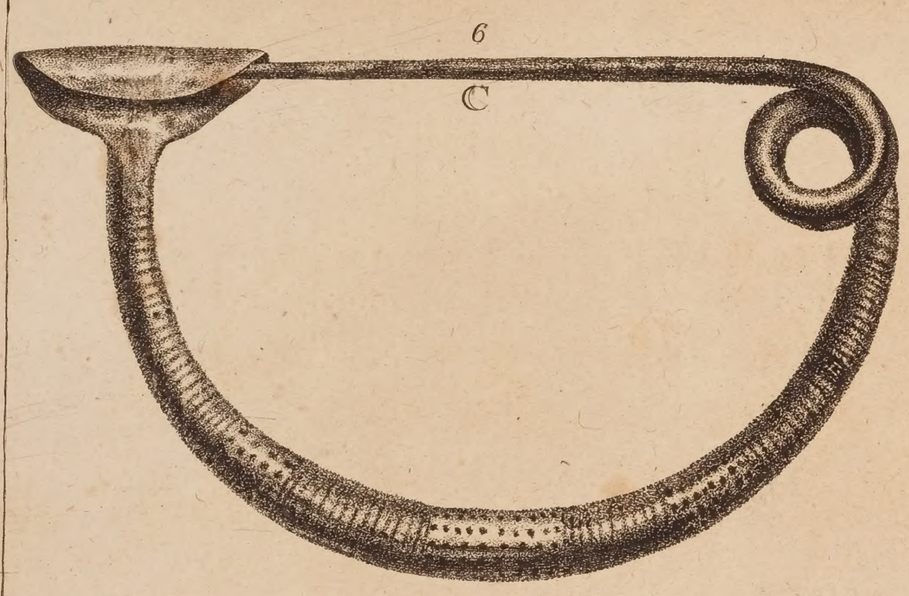

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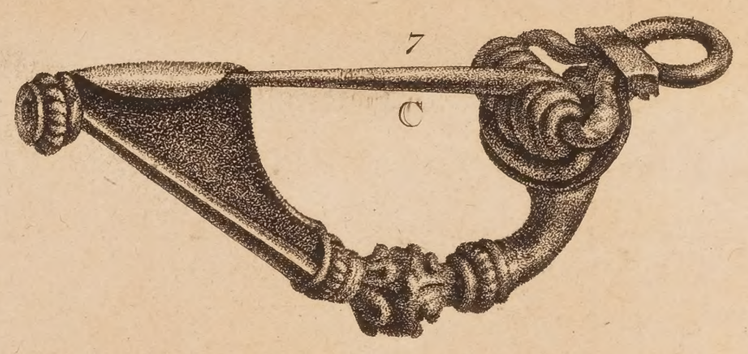

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TAB. X.

Stylus and Roman Fibulæ.

Fig. 1. A Stylus, found at Reculver-Cliff; Stylus, from Pillar, (*prop. Columna*) alſo a Peg or Pin. This Style or Pin was uſed anciently for to write with upon Wax Tables: * It ſignifies alſo a character or manner of Writing and Speaking with regard to Language, &c. Its Subſtance Copper, (A.) the Point ſerved for to write with in the Wax, the broad part (B.) flat, thin, and edgy, at the extremity, for to efface what was not approved of; from whence called *Stylum invertere*, is to ſay and unſay a thing, or to turn his punch the wrong end downward. *Vid.* Job. *ch.* 19, *v.* 24, *Ovid's Metamor. l.* 9.—The Romans did afterwards uſe an Inſtrument made of Bone, prohibiting the Uſe of Iron ones, as Iſidore noted by the Law, *Ceram ferrone cædita.*

Vid. Herman Hugo. de prima Srib. orig. c. 9.

2. In the Middle of the Print is the Inſtrument mentioned above; this Stylus reſembling a Pin, was of Bone. Both the Iron and Bone Style are of various forms and magnitudes.

3. A Fibula, in form of a Ring.

4. One Ditto, from Reculver Cliff, or Canterbury; ornamented with acorns.

5. A ſmall one, from Cirenceſter, with two Lobſter Claws.

6. A large one, from Sir William Hamilton's Collection, its form like a Bow that is ſtrung.

7. An entire Fib, taken up near Windſor, it reſembles a Harp.

8. One large Fib, from Sir William Hamilton's Collection: Theſe ſix Buckels were all of Braſs, (c.c.c.) are the Spring or Pins which have loſt but little of their Elaſticity. Some of theſe ancient Fibula, were Gold, ornamented with precious Stone, ſome of nothing but a Jewel, according to Virgil's Æneid.

* The Wax Tables are called *Ceratæ Tabulæ*, their Form oblong like our Slates, ſmall or large, artfully ſmeared or rubed over with Wax, in the Manner as the Engravers varniſh their Plate for etching. On this Waxen Board, their firſt thoughts were ſketched, and went through various obliterations, till it was worthy of Approbation, and then fairly copied. They wrote on different kind of Subſtances. (1). *Acer* in Latin, a kind

(1). *Ovid,* Lov. Epiſ. l. 1.

Others of Silver, ſome enamelled in various colours, and of Copper, Braſs, and Iron. Their Forms varied according to the Taſte or Invention of the Workman, ſome like a Horſe, Bird, Fiſh, or other Animals or forms in Nature, made in ſuch a manner as to ſerve for a Buckle, with which the Men and Women, uſed to tye their various cloaths, ſome of them near a foot long; † but theſe could never be worn by Men, being too large, and were perhaps uſed in their Houſes for their Furniture, and inner Doors, Tents, &c.

kind of Bark, and other Leaves and Rinds of Barks, on Boards of Palm-tree, Citeron-Tree, on Ivory, (2). on fine Linnen, Parchment, on volumns or Rolls of Lead, (3). on Stone, &c. And thus we may underſtand what Suctonius means by *Charta Plumbia*. But the Paper-reeds, of the Rich Paper of the River Nile, (4). were uſed long before the Grecians and Romans, this Reed with broad leaves grows near the Shore, may be to ten Cubits high; eaſily ſeparated with a needle, and tore from each other, for each leaf being compoſed of two Membranes, then dried and prepared for to write on. Letters, Books, &c. were made of it. (5). This *Papyrus Ægyptiaca* laſted among the Latins till the tenth Age after Chriſt, ſhewn by proofs, which ſeem evident by D. John Mabillon. (6). When I mention Books, I don't mean ſuch as ours which conſiſt of ſo many pages bound together, but one entire Leaf, or oblong Vellum, which was rolled round a ſtaff of Ivory, or Cedar-wood, like our Maps, or as you may ſee the Books of Moſes in the Jews Synagogues, this Staff was called *Umbilicus*, (7) and the two Pommels, (8) which appear on each ſide of the Volumn, *Coruna*; generally tipp'd with Gold, Silver, or Ivory; and the Rolls *Volumen*, (9) from whence our Books are called Volumes. It is certain that a long time the uſe of Paper was not known, they were uſed to write upon the inward Rinds of Trees, called in Latin *Libri*, (ſo that to this day we call our Books Libri, from the Rinds of Trees) and from the great Leaves made of the vegetable Papyrus, derives our Engliſh Word Writing-paper; concerning all theſe Pliny writes excellently; and the manner of ſealing their Letters was thus, they did bind another Table unto that wherein the writing was, with ſome ſtrong thread; ſealing the knot of that thread with Wax: The Impreſſion of the Seals was commonly their own Portrait, or the Image of their Anceſtors; though the matter on which the Impreſſion was made, was not always Wax; but ſometimes a kind of tempered Chalk.

Sometime after the Invention of this Egyptian Paper, Ptolomy, King of Egypt, reſtrained the common making thereof, becauſe of the great Conteſt between him and Eumenes King of Pergamus, concerning their Libraries; but the Invention of dreſſing Skins, called Parchment being found out in the time of Eumenes, it was uſed for to write on, becauſe of a more ſolid permanent Nature than the Papyrus, and from the place called it *Pergamenta*, ſo Plin. l. 13, c. 11.—At this time the Romans uſed to write on Tables of Wood, covered with Wax, with their braſs, iron, or bone Stylus. They wrote likewiſe with a Reed, (called *Calamus*, and *Arundo* in Latin) which are in vogue in Italy till this Day, not only for Writing but for Drawing, as may be ſeen from a Deſign of Titian, which I have in my poſſeſſion, done with a Reed Pen.

Vid. Martialis, l. 9. & *Plin.* l. 16.

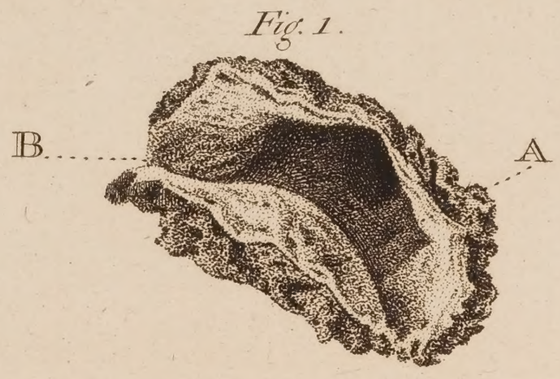
† *Foot long.*] Perhaps the bigneſs of the Buckles may be accounted for thus:—The Antients uſed to ornament and dreſs the Statutes of their Gods in the days of Solemnity, and as theſe Statues were often of a Coloſſean Size, they made uſe of Buckles the ſame form as were then in vogue; but theſe became exceſſively large for thoſe Statues, with which they are in a juſt proportion. If this will not do, I muſt own I cannot conceive what other uſe they could make of theſe large Buckles.

Thoſe ſmall Roman Fibuli were chiefly uſed by them to faſten their upper Garments upon there right Shoulders, and the Women upon their Breaſt, they were faſtened on one ſide to their Garments, the Socket or Spring kept up the Drapery, as may be ſeen from the Statues and Baſſo Relievos, &c. and if it was not for the Specimens preſerved and collected here, and by the Virtuoſi, we could never have formed any true idea of them. What is remarkable of the Braſs Pins of theſe Fibulas, and of this Metal of the Ancients, is; that it has Elaſticity and Polarity; whereas our Braſs breaks like Glaſs. Perhaps the Braſs of the Ancients is different from our Compoſition or conſiſts of what we call baſe Metal, like the bad Halfpence, a quantity of Iron mixed with the Braſs, which may give it Polarity and Elaſticity; ſo will Braſs or any other

(2). *Mar.* l. 14.—(3). *Suet.* Ner.—(4). *Iſaiah*, c. 19. v. 6, 7.—(5). *Plin.* l. 13, c. 11.—*Jour. Des Scavan*, Nov. 17, 1681.—(7). *Vid, Umbilicus*, by *Mart.* l. 4.—(8). *Cornua*, by *Mart.* l. 11.—(9). And *Volumen*, by *Ovid*, l.—*Triſt. & Plin. Dedic. to his Natural Hiſt.*—*Plin*, l. 13, c. 11.

Metal

Fig. 1.



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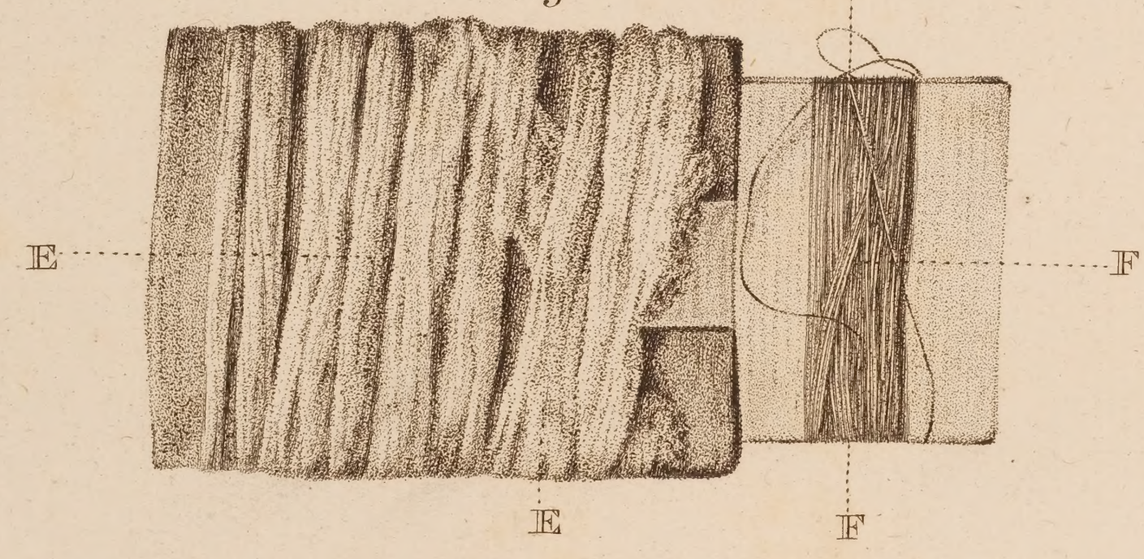

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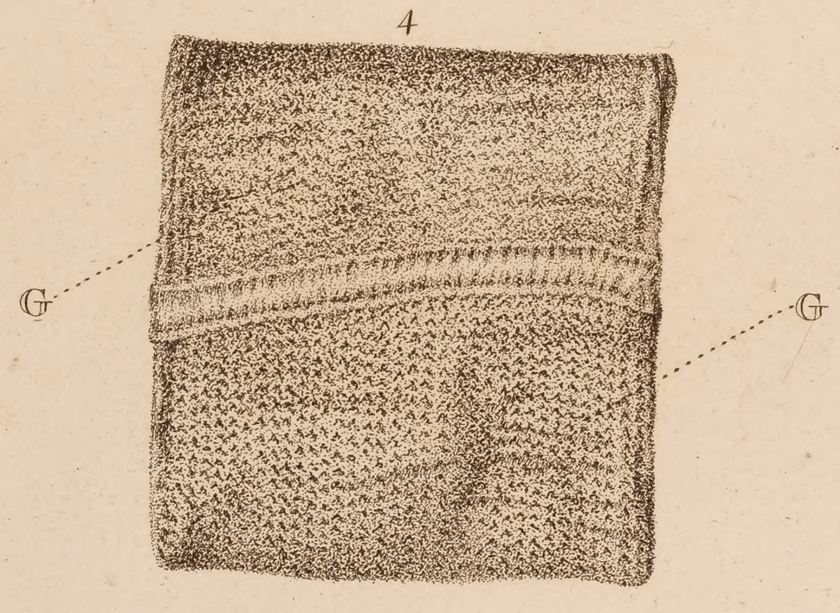


TAB. XI.

Spider's Neſt, with the Valve.

Fig. 1. *and* 2. THE Valve or Trap-door. (A.A.)

Fig. 1. (B.) The Aperture or opening, a front View of Figure 2.

2. (C.C.C.) Entry to the Nurſery. (D.D.D.) Nurſery.

3. (E.E.) Spider's * Silky Web. (F.F.F.) Silk Thread ſpun.

4. (G.G.) Piece of a Garter of the ſame woven Silk, † from Mr. Le Bon, at Montpelier, a city of France in the Province of Languedoc. This is worthy of Remark, on account of the Inſect's ingenious Contrivance. This Spider's Neſt with the Trap-door, from Jaimaica, is about eight inches long, and one inch

Metal acquire Elaſticity by being hammered; for Metals that are caſt, eſpecially Braſs, will eaſily break. This ancient Braſs was in high Eſtimation both by the Grecians and Romans, as may be ſeen from their Arms, &c. Now concerning the variety of Colours on the Fibulas: Every body knows the Nature of Verdigreaſe, which is the Ruſt of Braſs. This greeniſh Varniſh, with which the Fibulas are tinged, is called *Patine*. The Antiquaries count the ancient Coins, &c. valuable when they are coloured with this fine greeniſh Ruſt, provided it does not disfigure the Impreſſion.

I did not accompany my *Stylus* with the *Fibulæ* as thinking theſe Buckles were but *Stili*, tho' ſome ſuppoſe them ſuch as I have ſeen in F. Petau, where he has taken the liberty of introducing a hand holding a Buckle, and writing with the Pin. I will conſent that it might ſerve for a *Stylus* upon an occaſion when they had none, and were in haſte, and for other purpoſes. Now what concerns the Metal and Bone *Stili*, we find in the Tragic Scene of Julius Cæſar's Aſſaſſination, that there with his Stylus he defends himſelf, and thruſts the Point through Caſſius' Arm; and from the Martyr Caſſian, who was ſtab'd with the *Stili* of his Scholars, as may be ſeen in Prudentius. It is from the many Accidents that happened among people from theſe *Stili*, and the Miſchief done among School-Boys, that the Metal ones were prohibited by Law, and the Bone ones ordered in their ſtead.

* They are an emblem of the Senſe of Feeling. Spider, derived from Spinder, or Spinner, from Spin; perhaps from to ſpy, for they have many Eyes.

† *Woven Silk.*] The art of weaving Silk, &c. it is difficult to ſay who it is we owe this admirable Invention to, unleſs we chuſe to aſcribe it to the Spider, that poiſonous, but ingenious little Inſect; which draws certain infinitely fine Threads, from its own Subſtance through *Papillæ*, near its *Anus*. The Web-caſe or Bag, in Natural Hiſtory is called *Aurelia*, or *Chyſalis*, and are wholly the work of the Females, who ſpin them to depoſit their Eggs in.—*See the curious Obſervations of* Mr. Lyſter, *Lib. de Araneis*.——Spider Silk, the Secret has been found in France, of procuring and preparing Silk of the Web and Follicle of Spiders: This Diſcovery we owe to Mr. Le Bon, in 1710, who publiſhed a Diſſertation on the Subject. Mr. Bon, reduces the Silk Spider to two kinds, thoſe with long Leggs, and thoſe with ſhort; which laſt are thoſe which furniſh the raw

diameter, wrought into the Earth, being a ſubterraneous Artifice, and ſeems to me to have been made of Twigs, Graſs, Moſs, &c. (as we do the Skeleton of a Houſe) its outſide covered over with Leaves, and afterwards plaiſtered all over again with Clay, but more ſo at (D.D.D.) the Nurſery; the inſide lined with a ſilky Membrane, ſmooth and of a whitiſh Grey, with a Valve of the ſame, about one Inch and a half Diameter. It is ſaid that when this is ſhut it is not eaſily opened, and if any one with the finger try to unlock it a little, there ſeems to be a reſiſtance within, for the Animal faſtens it with his ſilky Thread, as we would bolt and lock a door. They are either Ants, or ſome enemy of the Species, which obliges the Inſect to contrive his Neſt ſo ingeniouſly to ſecure the Entrance, thereby defending and preſerving its Race from the aſſault of the above Species. It was dug carefully out of the Earth, diſpoſed by the Spider in an oblique Manner, and preſented to Sir H. Sloane, by Mr. Sarrawl.

Mr. Felton, who alſo has lived a great many Years in Jamaica, brought ever ſo many from thence, and has in his Collection the very Spider and Neſt, but is not of the Tarantula kind; according to his Opinion the Neſt is perpendicular, and the Valve even with the Surface of the Earth.

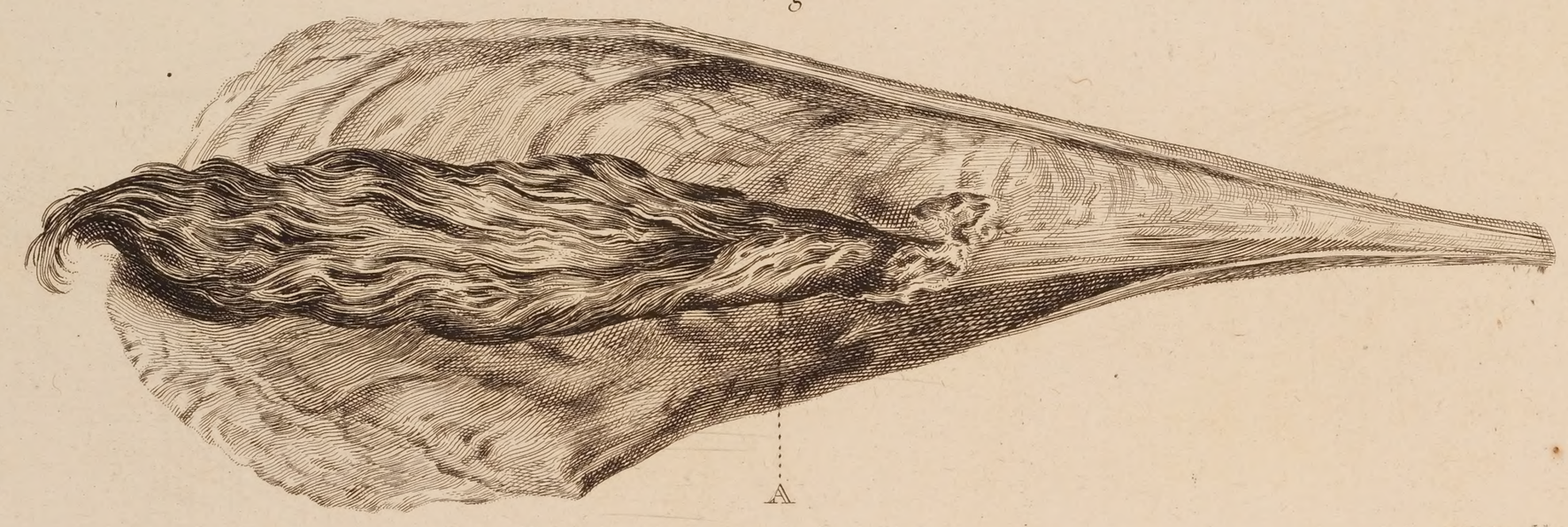
" *The Spider's touch how exquiſitly fine!*
" *Feels at each Thread, and lives along the Line.* POPE.

raw Silk.—The Silk is ſpun out of the *Anus*, around which are five *Papillæ*, or ſmall Nipples, and behind theſe two others; all Muſculous, and furniſhed with *Spincters*. Theſe Nipples ſerve as wire-drawing Irons, the Threads are too fine to be told with any certainty; but Mr. Reaumur reckons each larger Nipple may ſend forth ſix or ſeven, *which ſerve* to make their Threads bigger or ſmaller: Mr. Bon has diſtinguiſhed one of the ſingle ones to conſiſt of fifteen or twenty diſtinct Threads.——The Threads which are weak, ſerve to catch Flies.—The ſtronger *Sort* for to wrap up their Eggs in, called Baggs, of the ſhort legged kind, common Spider; which they diſpoſe in hollow Trees, corner of Windows, Vaults, or under the Eaves of Houſes.—Mr. Bon preſented Stockings and Gloves, of this new aſh-coloured Silk to the Academy; and to the Royal Society.——There is no venom in the Silk, the above Gentleman has been bit by them, without any manner of Harm. The Silk is uſed with good Succeſs, to ſtop Bleeding and cure Wounds, acting as a kind of a Balſam.——Every Spider lays ſix or ſeven hundred Eggs, but Mr. *Reaumur*, in the Memoirs of the Academy for the Year 1710, has ſeveral Objections: *He* ſays the natural Fierceneſs of the Spider renders them unfit to be bred and kept together: Four or five thouſand being diſtributed into Cells, 50 in ſome, 100 or 200 in others, the big ones killed and eat the leſs, ſo that in a ſhort time there were ſcarce left one or two in each Cell.—This natural Fierceneſs reſembles very much that of the wild Animals in the Foreſt, the ſtronger ones deſtroying the weak; or if the Similitude may be allowed, that of the rich Man defrauding the Poor, or Labourers who dare not reſiſt them.—Before we part, I ſhould be glad if we had the Art of Breeding them as they do Silk-Worms, and to invent ways and means to hinder their deſtroying each other, theſe Animals then would render themſelves beneficial to Mankind.—The diet of theſe Spiders are Flies, and the ends of young Feathers, freſh pick'd from Chickens and Pigeons, which being full of Blood and other gloutinous Subſtances is their favourite Food. Mr. *Reaumur* made likewiſe a pair of Gloves from their Webs; but that which he chiefly made uſe of, was the Subſtance of their Neſt or Web, wherein they depoſit their Eggs, which is ſaid to be five times ſtronger than their Nets or Silky Threads.—At *Bermudaz*, or *Bermuda Iſlands* in the *Atlantic Ocean*, " Spiders ſpin their Webs between Trees that ſtand ſeven and eight Fathom aſunder, which they do by darting them into the Air, and the Wind carries them from one Tree to another; this Web when finiſhed, will enſnare a Bird as big as a Thruſh."—*Vid. Phil. Tranſ.*—The Web may be ſeen at the Royal Society, wound upon a Paper like raw Silk.

The *Chineſe* were the firſt who made Silk from the Web of the *Silk-worm*. This *Ceris* travelled from them

to

Fig. 1



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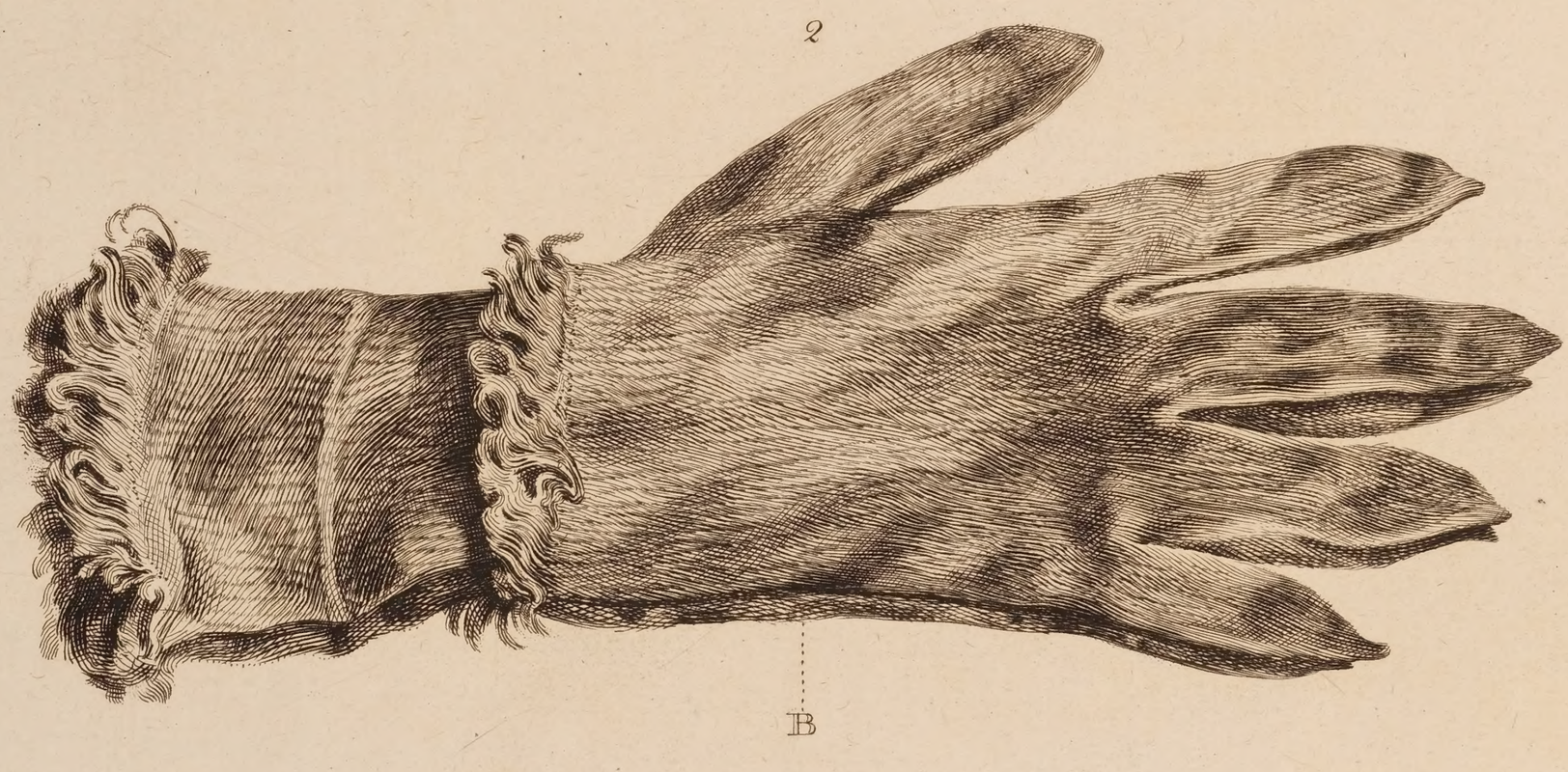


TAB. XII.

Pinna Marina.

Fig. 1. AN internal View of the Shell called *Pinna Marina,* * (A.) the Beard negligently diſpoſed in the Center of the Shell,, the Venetians called *Aſtura,* and the Neapolitans *Perna.* The Animal is very good Meat, ſome above two feet long, and there are no Shells I know which exceed it in Size.

2. A Pair of *Men*'s *Gloves,* made of the Beard of the Pinna Marina, from Andaluſia in Spain; ſent by his Grace the late Duke of Richmond. (B). The other Glove laying underneath, both Shell and Gloves half as big. This Pinna Marina is a Bivalve Shell, of an oblong form, ending gradually in a Point, its two Extremities equal; Colour, the outſide of an Olive-brown, within towards the Point, of a Pearly Hue, and poliſhed, the other ſide partly reddiſh and Orange-like forming different Tints.

to the Perſians, Greeks, and Latins. It was a long while very dear in all the Weſtern Parts; as being weight for weight, of equal value with Gold, or a pound of the one, for a pound of the other: 'Till the time of Juſtinian the Emperor, who ſent two Monks into India for the *Eggs of Silk-worms,* which they brought to Conſtantinople, and from them have been propagated all the *Silk-worms,* and *Silk Trade,* which has ſince been there, or any where elſe in Europe. For a long while, Silk was worn only by Women, as may be ſeen from the beginning of the Reign of Tiberius, a Law was made that no Man ſhould defile or diſhonour himſelf by wearing Silken Garments. Silk was not in uſe among the *Hebrews* in the time of Moſes; and it was likewiſe very rare in the time of our *Saviour.*

* It is a very large *Specie of Muſcle,* and a Native of the *Eaſt Indies,* found in the Mediterranean Sea, and other parts of the World, of which there are divers Species, called *Pinnæ Marinæ, Muſculi, Tellinæ,* and *Mytulhus,* of different Magnitudes; the largeſt kind of Mytulus is the *Pinna Marina*; this Shell-fiſh is like the Muſcle, held in its place by a number of Silky Threads, which iſſuing from its Body, by which it fixes to Rocks, Stones, or any other Subſtance, &c. when it chuſes to take its reſidence in a certain place. For moſt of the Shell and other Fiſh, when put into Sea-water, are provided with Members or different Subſtances, by which they can faſten or diſengage themſelves at pleaſure; and by Inſtinct like the Birds, tranſmigrate from one place to another.—But what is remarkable of this Fiſh, is that it has the power of *Spinning* like the Muſcle, and in the Manner of Inſects as the Spider and Caterpillar.—This *Pinna Marina,* has a ſort of Filaments, or Beard, proceeding from the Fiſh, as I have ſaid; theſe ſilky Threads the Ancients called *Byſſus,* which they wrought into Gloves, &c. and in ſome Places to this day, as *Palermo,* and at many other parts in Sicily; where, out of theſe Threads they weave, and manufacture it into Gloves, Stockings, and all other Sorts of wearing Apparel.—Theſe Threads are finer, and a great deal longer than thoſe of the Muſcle, which make them more valuable on that Account. Probably they are formed on the ſame principles as thoſe of the Muſcles; and the

Pinna

TAB. XIII.

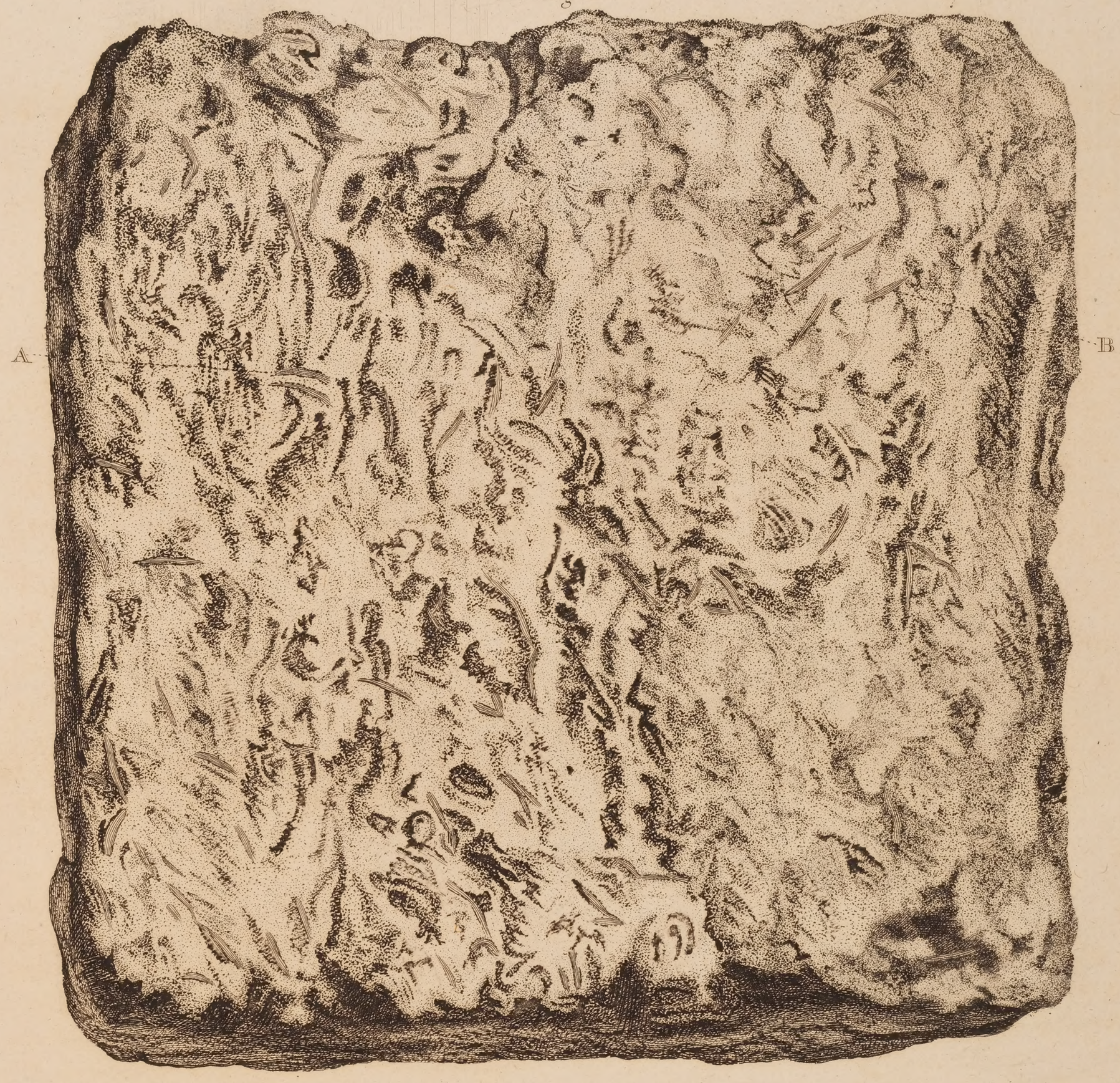
Brick from the Tower of Babel.

Fig. 1. AN unburnt Brick, of about twelve Inches and an half Square, and five Inches thick, taken out of the Foundation of the ſuppoſed Tower of Babylon, * the Remains of the Building are of vaſt Extent, and in ſome are yet as lofty as the Monument: It is about four hours diſtant from the

Pinna may be called, by way of Diſtinction, the Silk-worm of the Sea, and the Muſcle the Caterpillar.—— Some will have that the Pinna Marina ſticks its ſharp end into the Mud or Sand, and all the reſt of the Shell be left at Liberty to open and ſhut in the Water; and that the Filaments which have their origine from the middle of its body, being made of a viſcous Liquor, ſerve not only to faſten, but to draw up the Mud and Sand about it, thereby defending itſelf, on occaſion, againſt a Tempeſt, the Motion of the Water, or like ſo many Cables to keep their Veſſels fixed in their Moorings.—They have found Shells of this Specie ſo big that a pair of them weighed fifteen pounds. It is frequently two feet long, and near one Foot in breadth. I ſhould have been very happy to have met with a real or live *Pinna Marina*, to oblige my Readers with a better Anatomical Demonſtration of this remarkable ſpinning Fiſh.—You will pleaſe to take Notice that moſt of the Bivalve-ſhells of the Muſcle kind, have all a ſort of trunk commonly called the tongue, which ſerves as a foot, from whence proceeds a glutinous Subſtance, which is ejected on Stones, &c. and by which the Silk or Thread is faſtened at the Extremity, for it is certainly proper for the Animal to fix itſelf when it has found Juices or Food for its Nouriſhment; and likewiſe neceſſary for to diſengage herſelf from place to place when that is wanted, by the aſſiſtance of the Tide or Waves.—It is very remarkable that many of the Fiſh that have no Fins, have all ſomething analogous to the Silk of this great Sea-muſcle, ſuitable to their various Characters, by which they are ſo ſolidly faſt, as I have ſeen when put into a ſhallow China Baſon, with Sea-Water, and Sand or Stones, that if you attempt to take them away by force, you will break their various parts, ſo ſtrong do they adhere when they are once fixed.

* *Tower of Babylon.*] And as perhaps ſome little Account may be entertaining, I have embeliſhed the Hiſtory of this unburnt Brick with the following: We find the Tower of Babel to be the firſt Specimen of the Poſt-Deluvian Architecture; and the Seat of the firſt Monarchy, built by Nimrod, of bituminous Matter; and it is quite uncertain whether the Tower of Babylon, from Herodotus, was the ſame with this of which Moſes writes: Their Deſign was to reach Heaven thereby, underſtood as ſuch by the Poets, as may be ſeen from the Poetical Fables of the Giants. A Building like this would certainly now a days make a fine Obſervatory for aſtronomical Obſervations, tho' Sir Walter Raleigh rather thinks from its low and overflown valley that they choſe a place more likely to have ſecured them from the World's Deſtruction by Fire, than another Deluge of Water; and as Pierius obſerves, ſome have conceived that this was their intention: Perhaps the chief Cauſe was the gaining of Renown, and the avoiding being diſperſed, from the Reaſon delivered in the Text;— "Let us build us a City and a Tower, whoſe top may "reach unto Heaven: and let us make us a Name, "leſt we be ſcattered abroad upon the whole Earth." *Geneſis*, c. xi. v. 4.—Whether this Brick belongs to the *Tower of Babel*, or that which Herodotus deſcribes; or any other famous high Building, I leave for my Readers to judge. As to *Babylon*, which was once the Capital of the *Babyloniſh Empire*, there are now no remains of it left; and near which ſome ſuppoſes to have been

Fig. 1.



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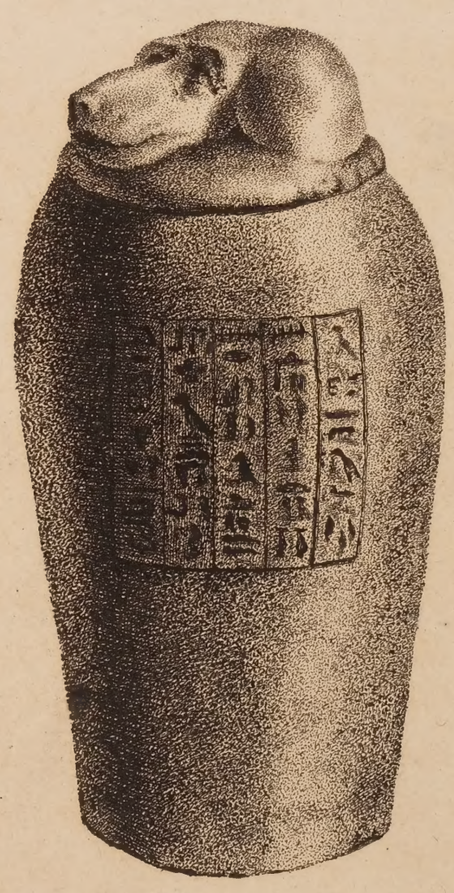
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or ſtained in black; its Subſtance a kind of Free-ſtone, very thick and heavy; and the ſize of the original Urn was three times as big.—The Bones within were ſo very ſmall that it was impoſſible for me to know whether this embalmed Mummy was a Quadruped or a Bird; however this Dog's Head, called *Anubis*, or *Cynocephalus*, repreſents the Figure of Mercury, whom the Egyptians adored under this Form, and from thence called *Herm-Anubis*; or as ſome will have, ſwam as a Guide, and a conſtant Attendance before Iſis, when ſhe went to Egypt; ſome time after, when ſhe ſought Oſiris, who was killed by his Brother Typhon, Iſis uſed Dogs, which by their excellent Virtue of Smelling, might diſcover where he was hid; thence the ancient Cuſtom came, that Dogs went firſt in an Anniverſary Proceſſion in Honour of Iſis. (Dogs would make a droll Appearance in any of our Proceſſions.) And in the Form of a Dog the People carefully and religiouſly worſhiped a God with a Dog's Head; by the Poets commonly called Barker; a God half a Dog, and a Dog half a Man; as may be ſeen from an ancient Coin, and I believe that the Head of Anubis, on this Urn, was left as a Guardian of the Manes, (Spirits) by ſome of the blind ſuperſtitious Inhabitants of Egypt. The Egyptians uſed to paint their Silver, that they might drink more devoutly, ſeeing their God Anubis depicted within their Pots, for they never engraved or chaſed any Silver Plate, but reſted contented with enamelling of it black. The Manner of making this Black for to ſtain the Silver, *Vid. Plin. b.* ii. *p.* 479.—Moreover, Silver will look black with the Yolk of an Egg roaſted hard, and well beaten with Vinegar and Tripoli. If we ſuppoſe their Performance Good, I doubt not but it muſt have had an admirable Effect, as we may ſee in our Days from the enamelled Watch Caſes, &c.

4. An Egyptian Ring, ‡ the Figure I take to be a Sphinx, the Subſtance green vitrified Earth, or a kind of Porcelain varniſhed over like ſome green China, ſame Size.

‡ This Face ſeems to be a Compoſition of the Lion and the human, mixed: I found this Egyptian Ring in a ſmall hexagon Chineſe Box, and ſuppoſe it to come from the ſame Country where you may find Antiquarians as well as here; this indeed is an ancient rarity! The Form and Subſtance ſhews it to be ſuch, and what Ornament or Subject is fitter for the Seal of a Ring, than a Sphinx? The true Emblem of myſtical Secrecy. For this Monſter Sphinx, *Vid. Pantheon*, 273.

☞ That there was once an Animal very much reſembling a Sphinx may be ſeen from the following Account of Philoſtorgius which I hope will not be diſagreeable.—"The Sphinx is a Specie of Ape, (I write from what I have ſeen, ſays the Author) the Body rough, except the Breaſt and Neck, which is bald and ſmooth, with Breaſts like a woman; its Colour of a pale ſkin-red, ſomewhat like the human Body, and no ways unbecoming; the form of the face reſembles rather a round than an oblong effeminate oval; Voice like the human when paſſionate, and without Cadence; but more ſo when in great agitation or enraged. It is ſaid to be very cunning and not eaſily tamed. Such an Animal as this I think was once brought into Thebes, which flew and wounded the Face of one of the Spectators, Oedipus, who could not endure to ſee one of his fellow Citizens ill uſed, killed the Animal, through which he acquired a glorious name. And that this memorable Action of his, might not be extinguiſhed, they invented this Sphinx to have Wings, from its Swiftneſs in accoſting Travellers with this famous obſcure Riddle, a Breaſt like a Woman to repreſent the naked truth; with the Body of a Lion to ſhew its Wildneſs, as being tameleſs; and from its ſtanding up ſtraight with his fore Claws ſpreading out, and Voice; they contrived the Poetical Fiction that it had the gift of Speech, with its myſtical Riddle, the Sum of all which we need not wonder at, it being the cuſtom of the Ancients to envelope every thing

City of Bagdat. † The Walls of the Foundation are about twenty Yards in thickneſs: This Specimen was brought to England by Mr. Magee, and by him preſented to Guſtavus Brander, Eſq. (a Truſtee of the BRITISH MUSEUM).—The Brick was very irregular and ſquare; the Clay was mixed with bits of Straw, as the Bricklayers do their Lime with Hair, and not burnt. It is diminiſhed very much, for it would not bear being handled, it crumbled into Duſt. The original Meaſure of the Brick was fourteen Inches ſquare, and five Inches and a half thick. What concerns the Reeds that were placed in layers between every fourth and fifth Row of Bricks, I have taken no notice of in the Print becauſe we were not able to find them any where in the MUSEUM. The Engraver has handled the bits of Straw with long Lines or Hatches, (A.) (B.)

2. *Vas Ægyptium*, a Canopus, with Oſiris'-Head, or that of a Hawk, for Plutarch informs us he was repreſented thus. The *Hieroglyphics* are painted black, on this beautiful formed Vaſe, and the Subſtance is of White Alabaſter, very ponderous, and in the inſide I found nothing; the Size of the Original three times as big. It is not my Intention to put myſelf in a Perſpiration concerning any of the Hieroglyphic Emblems, or Monſtroſities of the Egyptians, for it is all Labour in vain, or waſhing a Blackamoor white. Many learned Men have thought indeed, that herein great Treaſures were hid, and if the true knowledge of the figured Wiſdom of Egypt, what concerns their Religion, was found out, perhaps in this enlightened Age, would be look'd on no better than Folly, Superſtition, and a Pollution of the true Deity. We muſt own however, that the underſtanding of their Figures, Letters, &c. would throw great Light on Arts, Sciences, and eſpecially their Hiſtory, which is well known to thoſe who ſtudy Facts and Events long paſt, the farther one dives into, becomes more and more perplexed and intricate. The *Canopus* was not always made in this Form, but adorned with other Figures or Monſtroſities; whoſe chief uſe was that of being Guardians to the Mummies, or any Subſtance contained within. When this beautiful ſhaped *Canopus* was filled up at a certain time in the Year with the water of the famous River *Nile*, they conſecrated it, preſerved with great Reverence and adored as a God. "The riſing or greateſt increaſe of the Nile, which is 16 Cubits high, is finely repreſented by 16 Boys playing about the famous Statue of the Figure Nile, in *Baſaltes*, dedicated by the Emperor Veſpaſian in the Temple of Peace, which is now at Rome." *Vid. Plin. l.* 36, 7.

3. A *Canopus*, the Cover a Dog's Head; it was certainly an Egyptian Urn, for the Contents were like pulverized Bones, with a piece of thin decayed Linnen, altogether mixed with blackiſh Earth, &c. The Inſide and Cover portray'd and cemented with *Aſphaltum*, or Jews Pitch; the Hieroglyphics drawn

been the Seat of Paradiſe: They imagine it to have lain in 44 Degrees of E. Lon. and 32 Degrees of N. Lat. on the River Euphrates, but not on the preſent Channel.

† *Bagdat*, a ſtrong Town of Turky, on the Frontiers of Perſia, ſituated on the River Tigris, in the Province of Iraca-Arabia, the ancient Chaldea, of which it is the Capital,

Fig. 1

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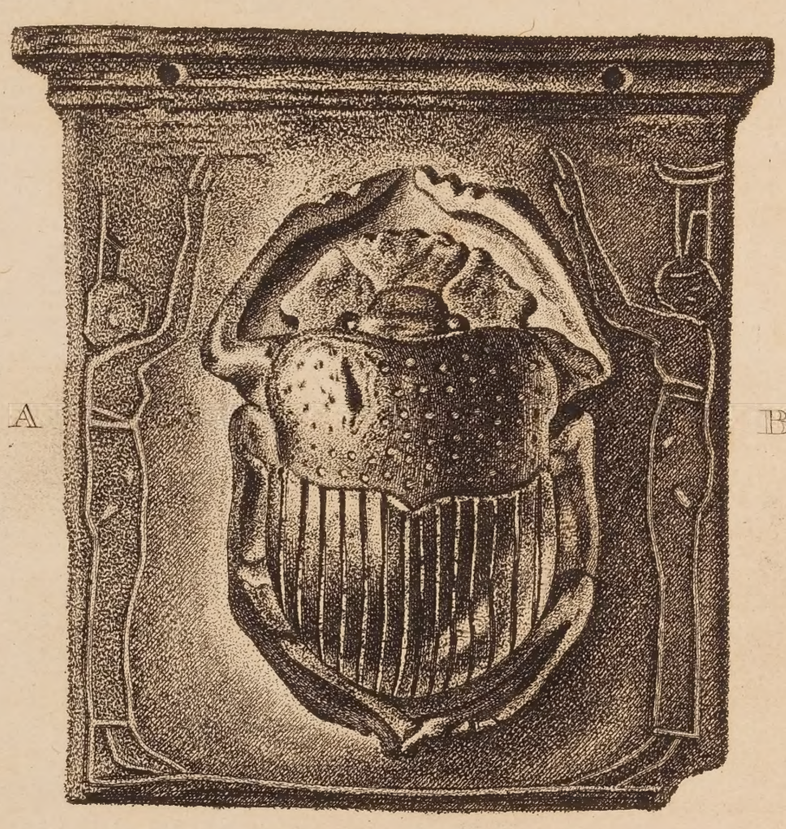

A B

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C

TAB. XIV.

Amulets, or Charms.

Fig. 1. *BULLÆ*, an *Amulet*, * of Gold, Figure Globular, hollow within, upper Part embossed, and posterior Part flat, hung as an Ornament on the Breast of Noblemen's Children, within this Purse like *Bullæ*, they used to put Preservatives, that the Devil or bad Spirits might not do them any harm, to guard them against all Manner of Vice and Wickedness. When they arrived at the discretional Years of sixteen, they used to take them off, thinking they had Sense sufficient to take care of themselves; but most people here in London will agree with me, that they should be rather put on at sixteen, than taken off, because that is the time the Youths begin to sow their *wild Oats*. However at sixteen the Roman Youth laid aside the *Bulla*, together with the *Prætexta*, and consecrated it to the Lares or Houshold Gods.—Pers. *Sat.* v. *v.* 30.

thing into Hieroglyphics, Emblems, Fables, &c. For Plutarch acquaints us they placed Sphinxs before their Temples, to denote that the Egyptian Theology was mysterious, and difficult to be explained.—The Romans also had their *Pronaon*, or Church-porch, whereabouts they were wont to have the image of the Beast Sphynx, in imitation of the Egyptians, which was so famous for its Riddles; so that by this Image, in short, was signified, as I said before, that the Oracles of the Gods which were treated of within the Church, were dark and mystical.—Even among us the Portraiture of this Sphinx, may be seen at large, as ornaments, on each Side of the Gate of the Duke of Bedford's House, in Bloomsbury-Square, &c. And the Character of the above Ring is precisely like the beautiful Sphinx in *Basaltes* or *Basanus*, placed at the Foot *Del Monte del Capitol de Roma*, where it serves at present as a Fountain.

Before I take my farewell of Lady Sphinx, I beg leave to put the Statuaries and Painters in mind that the Ancients acknowleded no Male Sphinx.

* *Bullæ*] They had also the Triumpha Bulla, but was larger than that of the Children and fastened to a purple string, which hung about the neck and breast of those who Triumphed among the Romans; as an honour for their courage, and as I have said before by the Children of Patricians, and even ingenue, as a Badge of their Hereditary Nobility, and freedom serving as a Stimulus to behave themselves worthy of their Birth, worthy of their Courage, and as a Preservative from Evil Genii. So Universities, as Oxford, &c. the Students, who are Noblemen's sons, are distinguished by a Gold Toffel on their hats. They allowed likewise Bullæ to Statues; for when M. Lepidus, having killed an Enemy, and saved a Citizen, even when but a Boy, he had a bullated Statue erected to him in the Capitol, in memory of the Exploit. *Valer. Max. l.* III. *c.* 1. The great Vestal, wore a Bullæ by way of distinction; and the Roman Ladies as a piece of Dress. But the Bulla was not allowed to the Children of Slaves, or even of Liberty. There were likewise, various other Metallic Ornaments of a circular form called Bullæ; worn on the Habits of Men, the trappings of Horses, &c.

Vid. Virgil, Æn. l. 12. *v.* 942.

But if any of theſe Youths died before they were ſixteen Years of Age, it was the cuſtom to incloſe theſe *Bullæ* along with the Aſhes of the Youth into the Urn. *Vid.* The BELLES LETTERS, *t.* iii. *p.* 230.—They were likewiſe given to ſucking Children, but thoſe were placed on their Foreheads, and are very ſmall, not taken notice of; but time may diſcover more, and if they are not Ornaments, as ſome perhaps may think, we muſt give the Diſcovery to *Montf. Sup. vol.* iii. *p.* 281. who gives a Monument, &c. for to prove this; ſome had the form of a Heart, others round, and the word BULLÆ ſignifies a bubble of Water, a great Head of a Nail, &c. The above Bulla from its Size belongs to a Child, though ſome will have it to be a Triumphal one, on account of its Size, and was firſt borrowed from the Hetrurians: Though others alledge that Romulus was the firſt who introduced the Bulla, and gave it Hoſtius Hoſtilius, the firſt Child born of the Rape of the Sabines. *Plin. Hiſt. Nat. l.* 23, *c.* 1.

2. An *Egyptian Amulet*, a *Scarabæus* † or *Beetle*; on each ſide two Figures; (A.B.) perhaps Iſis, for their Figures, Hieroglyphics, and Characters, are often found reverſed; or perhaps two Prieſts. — From Sir William Hamilton's Collection.

3. The Poſterior Part of this Amulet, on which are the Egyptian *Characters*, (C.) ‡ I am ſorry to find that the Antiquarians of latter Ages, or the preſent can no ways Explain, and only underſtood by their Kings, Prieſts, &c. The Subſtance is a black Stone, like our Slate, and the Workmanſhip is excellent. There are two little Holes at top, through which a String or Lace was drawn to ſerve as an Amulet.

All theſe are likewiſe to be conſidered as Preſervatives, and when ever I ſee the Breaſt plates of the Officers of our foot Soldiers, it always puts me in mind of the Bullæ of the Romans; which Gorgets perhaps took their origin from them, and may be looked on as a Preſervative againſt a bullet, though I know this piece of Armour was anciently intended to defend the Throat; but now a days only wore as an Ornament.

† *Scarabæus.*] There are many Superſtitious and curious Amulets, chiefly Beetles, in this Collection.—Now what concerns theſe Beetles, being Deifyed by the Egyptians, and honoured as the living Image of the Sun; is becauſe, as ſome ſay, that all theſe Inſects are Males, or that the Male without the aſſiſtance of a Female, lays his Seed in Marſhes for the Procreation of their Young. This ſeed is of a globular form, and the Scarabæ puſhing it in a ſpherical Line, thereby imitating the Courſe or Motion of the Sun, from Eaſt to Weſt, round the Globe; *i. e.* according to the Aſtronomical Opinions of thoſe Days: So a particular Mouſe which may perhaps be blind, or the Dormous, was held as a God, for they believed that Darkneſs was older than Light.

It is certain that the Egyptians looked on this Inſect as a Symbol of the Sun and Eternity, for there are a prodigious Number of theſe Images ſtill found in Egypt, eſpecially among the Mummies, and many of them repreſented with a radiate Head, like the Image of the Sun; and ſome times with Figures on each Side worſhipping it. I have made my Explanation agreeable to the knowledge or doctrine of the Ancients, and in reſpect of Natural Hiſtory; otherwiſe it is well known at preſent, that theſe curious Inſects, of which there is a large Family, in Natural Hiſtory, have among them both Males and Females, and that the Males are ſmaller than the Females.

‡ *Characters.*] The word is compriſed, of holy and to Engrave, and *Hermes Triſmegiſtus*, or Mercury is honoured with the invention of Hieroglyphie: or *Hieroglyphical* letters, pictures of Animals, Plants, &c. They were *emblems*, uſed before the alphabet was eſtabliſhed, by which a word was implied, and from Ezech. c. 8. v. 10. we find that it was the cuſtom to have their Walls, Doors of their Temples, Obeliſks, &c. engraven and painted with ſuch Figures. Firſt introduced into the Heathen Theology; from thence

tranſplanted

Fig. 1.

2

TAB. XV.

The Sallad Earthen Veſſel, and the Scythian Lamb.

Fig. 1. A Beautiful Shaped *Earthen Veſſel*, of a grey Colour with Furrows and oblique Lines on its Surface, very porous, and covered with a perforated Mouth like a Cullender, by which it is filled with fair Water. The Furrows (A.) being firſt covered with any ſmall *Seeds of Sallad Herbs*, this Water oozes through the pores of the Veſſel, impregnates the Seeds to *vegetate*, * and the Sallad will be fit to cut for eating in ſix days, as ſaith Paul Lucas, who

tranſplanted into the Jewiſh and Chriſtian, the ſecrets of Nature, and the Myſteries of Morality, Hiſtory, inwrap'd by a kind of cabbala; communicated to none but their Kings, and Prieſts for their inſtruction, and only amuſed the reſt of mankind. Laſtly they ſerved like Veils, for they are uſed not only to repreſent morals things by Natural, but even Natural by Natural.—All the Symbols, Fables, Allegories, Emblems, Parables, &c. are intirely inventions from the Hieroglyphics; and though many ingenious Explanations have been made by different learned Men, yet they are only conjectures which no body can teſtify, on account of their perplexities being like a *Labyrinth* formed with inextricable Riddles; and I don't doubt but they had other intricate means or ways to ſecure their Learning unknown to us; what a Treaſure here is loſt!—may be ſeen from *Æſop*'s *Fables*, &c. who had his Learning from them. Now for a Magazine of this Egyptian Doctrine, I refer the Reader to the induſtrious Kircherus, a man who, from his Invention, I very much reſpect.—I'll give a few, which ſeem not altogether diſingenious according to Clemens Alexandrinus:—A Lion is the Hieroglyphic of Strength and Fortitude; a Bullock of Agriculture; a Horſe, of Liberty; a Sphinx, of Subtility; a Lamp, of Life; and the Pelican, of Paternal Love, &c. &c. An *Ocean* of theſe may be met with in the Iconologia of the learned Cæſar Ripa. Before I quit this intricate Subject, I muſt remark an ingenious one: Supplying the default of Letters from the Americans of Virginia, concerning the arrival of the Europeans in that Country. On one of the Radius of the Wheels, that mark their Year, was painted a Swan, caſting forth Smoak and Fire at his Beak. The whiteneſs of the Feathers of this Bird, and the water in which it always reſides, denoted the whiteneſs of the Countenance of the Europeans, and their arrival at Virginia by Sea; and they put Smoak and Fire in the Bill of this Bird to ſignify the Fire Arms which the Europeans made uſe of. *Vid. Journal Des Scavans, March* 1681.——Perhaps the Egyptian Figures and Letters muſt be read ſome how in this manner. And ſee for ſome more Amulets TAB. XVIII.

* *Vegetate.*] That the heat of the *Sun*, *Air*, and *Salts*, are the cauſe of Vegetation of Plants, and the *Earth* is no more than a great Coat or Cloak to Vegetables, is certain; but how far the Fluids of Soils, Moulds, and eſpecially Water, aſſiſt, may be ſeen from the Flower-Roots, &c. put in water only, on Chimneys by way of Ornament, and the two following Experiments:—"Mr. Van Helmont dried 200 lb. of Earth, and therein planted a Willow weighing 5lb. which he watered with Rain, or diſtilled Water: and to ſecure it from any other Earth getting in, he covered it with a perforated Tin-Cover. After five Years, weighing the Tree with all the Leaves it had borne in that Time, he found it to weigh

brought it from Egypt, and gave it to the late Duke of Richmond, who preſented it to Sir H. Sloane. If the Pores are choked by the Roots, it may be burnt, and will ſerve as before. Its Size half as big.—N. B. A Machine ſhould be contrived at the top for to ſupply it with Water, for it empties itſelf very ſoon.

2 This Plant Animal † is called by the Muſcovite, Little Lamb.

weigh 169 lb. 3 ounces; but the Earth to be diminiſhed only about 2 ounces in its Weight."——Another Experiment like this, the great Mr. Boyle has given us:—— "He ordered his Gardener to dig up, and dry in an Oven, ſome Earth fit for the purpoſe, to weigh it and to ſet therein ſome *Squaſh Seeds* (a Kind of Indian Pompion) The Seeds when ſown were watered with Rain or ſpring-water only. But although a Plant was produced in one Experiment of near 3 lb. and in another of above 14 lb. yet the Earth when dried, and weighed again, was ſcarce diminiſhed at all in its Weight."

Vid. Boyle's *Scept. Chym. Part.* ii. *p.* 114.

Small Sallad it is ſaid, may be produced alſo in forty-eight hours, which is performed by ſcattering the ſeeds on a Woollen Cloath, by beſprinkling them often, and by being expoſed to the Sun, or near the chimney Fire.——It is but lately I found out by Accident that they have likewiſe at the BRITISH MUSEUM, a *Muſhroom-Stone*, a kind of *Foſſil*, extremely curious, for by laying it in the Earth, and a little Earth on the top, then weting it with Water, *Muſhrooms* will grow upon it in a ſhort time.——As to the Germination and Fructification, this is chiefly cauſed by Salt, &c. which renders Land fertile, as may be ſeen of all manner of Fruits, &c. planted in thoſe ſalt Marſhes, which proſper exceedingly, for theſe Salts working with contrary Salts in the Seeds, Exalt the Principles of Motion and Vegetation.

† Much Wonder is made of this ſtrange Plant-Animal, and the Deſcription in *Les Voyages de Jean Struys*, is very ſingular and laughable, which runs thus:—"He ſays that this ſurprizing *Fruit* has the figure of a *Lamb*, with the *Feet*, *Head*, and *Tail*, of this *Animal* diſtinctly formed: whence it is called in the Language of the Country *Bonnarez*, or *Boraner*; each of which Muſcovite names ſignifies *little Lamb*. His ſkin is covered with a down very white, and as fine as Silk: The *Tartars* and *Muſcovites* eſteem it very much, and the greater part keep it carefully in their Houſes, where this Author has ſeen many. It grows on a Stalk of about three foot in height; the place by which it holds is a ſort of Navel, on which it turns and bows itſelf towards the Herbs which ſerve it for nouriſhment; it dying away and withering as ſoon as theſe Herbs fail him. Wolves love it, and greedily devour it, becauſe of its reſemblance to a Lamb. All this deſcription contains nothing hitherto incredible; but what the Author adds, that this Plant has really *Bones*, *Blood*, and *Fleſh*, whence it is called in the Country a *Zoophyte*, that is a *Plant-Animal*." *Vid. Journal Des Scavans, July* 24. 1681.

From this account a great many were inclined to believe there is no ſuch thing in Nature, in fact, it is nothing but the root of a Plant much like *Fern*; the Branches are covered over with a ſort of Down or Moſs reſembling Wool; and there are ſeven Shoots, which ſerve to repreſent the four Legs, Horns, and Tail of the Vegetable Animal. Theſe I imagine are cut by Art to make them proportionable, and allowing a little for the impoſition, it makes altogether as tollerable a Lamb, as the Mandrake Roots repreſent the Shape of a Man or Woman; or ſome Forms we meet with of Bees, Flys, Dogs, &c. in ſome other Stalks: In ſhort, he that has faith to credit the Vegetable Lamb, may eaſily believe any thing, and will certainly paſs for a *good-natur'd Man*.—Now as moſt People are too apt to believe what Authors Write, and think to have ſome authority when they can ſhew it in Print; I was glad as well for myſelf as for others, to meet with the real Plant, to confute the Fallacy.

And now we'll return, and add this more on Vegetation.—The fruitfulneſs of ſeeds may likewiſe be promoted by previous Impregnations, or by being infus'd in ſeveral Menſtruums. *Vid Signor Malphigi.* That the whole Plant, like a Miniature or Bud of a Roſe, be actually in the ſeed, folded and wonderfully locked up, though ever ſo little is without doubt. For Mr. Lewenhoek, my Countryman, after his minute Obſervations of an Orange Kernel, which he made to germinate in his Pocket, &c. concludes, "Thus we ſee, how ſmall a Particle, no bigger than a courſe ſand (as the Plant is repreſented) is increaſed, &c. A plain Demonſtration, that the Plant, and all belonging to it, was actually in the Seed, in the young Plant, its Body, Root, &c. *Philoſ. Tranſact. No* 287.

Now if we allow ſome variations in reſpect of Proportion and Matter, &c. I likewiſe verily believe the ſame of Animals, Quadrupeds, Birds, Fiſh, &c.

and

Fig. 1.

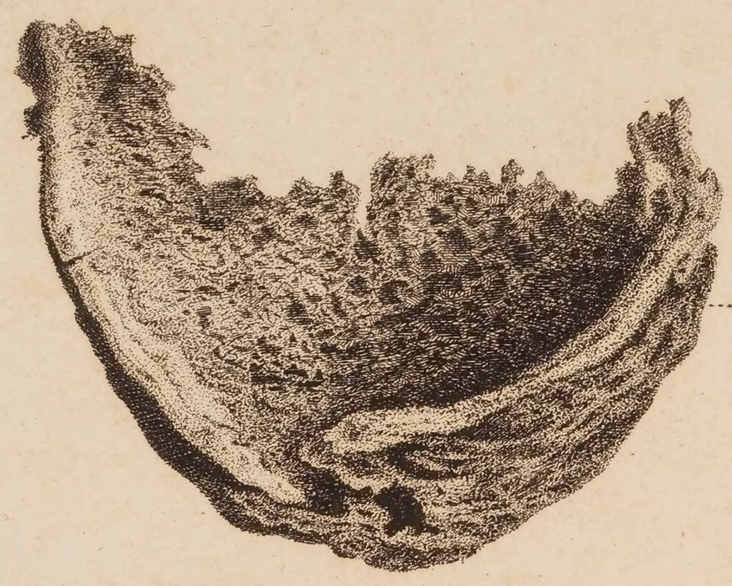


Fig. 2.

TAB. XVI.

Nidus Gelatinus Cambodienſis, or Soup-Neſt.

Fig. 1. THIS Neſt differes entirely from all other Birds. (A.) The Front. It is a Bird-Neſt, or Swallow's Neſt, from Cambodia, in the Eaſt Indies, and are found in Cochin-China; where theſe Birds are only ſeen at a certain Seaſon of the Year. The Subſtance very ſmall, reſembles Iſing-Glaſs; taſtleſs, cloſe, and ſolid, without like Net-work, commonly called *Soup-Neſt*; for being diſſolved in warm water, it makes a nice Soup; but it is

and this variation in Proportion, has been wiſely ordered by Providence, that every Species at its Birth, has ſome particular Members more perfect than others, becauſe Nature directs thereby, and makes them fit to uſe it immediately for certain purpoſes; and this is what I would call the introduction and finger of Nature, to *Inſtinct and Reaſon*. Thoſe Animals for example, ordained from the moment they are born for Walking, Swimming, Eating, Seeing, Hearing, Smelling, &c. Have all theſe particular Members more compleat and bigger in Proportion to other parts that they have no immediate occaſion for; and this is what makes the difference in proportion compared to the ſame Species when they have done growing. On the contrary, a Child, &c. not being intended for to Chew Food at his Birth, therefore has no Teeth, and how can he if he has not got them? the Book of Nature gives us innumerable Pictures in all Animals, &c. of this kind, and a Perſon who has got the judgment and eye of a Painter, may when he compares any young Animal, with a full grown one, form a judgment of Natures Intention, and who were made for Labour, Quick and Continued Motions, or what uſe men is to make of them or not, and if we add to this the Anatomy of their Internal parts, by comparing them to each other, we may form a judgement of their Characters, and what Tribe they belong to. In ſhort this Variation in Proportion and want of Matter, and parts in Animals and Vegetables, &c. takes place by degrees; and, there is as much Variation in Proportion from the moment of its exiſtence, and that of the form at its Birth, as there is between the latter and the full grown one; now at the moment of its exiſtence, and according to their Deſtination, it performs various revolutions and folds itſelf afterwards up agreeable to the internal form of its Uterus, Egg, and Pod. I beg after all this, and I hope no Perſon imagines that I ſuppoſe the growth of Vegetables and Animals are alike in all reſpects: No; there are ſome Variations again; but the Doctrine of Vegetation in both is built on the ſame Foundation; nor do I mean ſuch kind of ſingular Animals as the Frog-fiſh I will ſuppoſe, from Surinam in South America, which is *ſpawned a Fiſh*, and makes a gradual progreſs towards a Frog: or Inſect, which from Worms become Flies, Bees, &c. Yet you will find in all their various diſguiſes and progreſſions, that they all have their variations in Proportion and Matter when compared with a full grown one of their own Species; and from this we may ſee that univerſal Reſemblance there is in all Species, and which ſome have more or leſs to each other: This is a Fact, and I could trace the Human Species even into an Oyſter, Stone, &c. of which I ſhall here only give a rough Sketch, for I have no time to finiſh it.— And firſt, the human Body or Character may be found in the Blackamoor Tribe, &c. I ſay &c. becauſe there is a Species of Men and Women that have Tails; from thence

a wonderful delicious *tid bit*, as I have been told by Ladies, who think it can never be ſufficiently commended. " When boiled with fleſh it is excellent for thoſe that have weak Stomachs, it being very nouriſhing. Married men uſe it, but it is no good food for thoſe that are dedicated to God's Service."—*Vid. Churchill's Collection of Voyages, vol.* i. *p.* 46.—This is what they ſay, though not all true, the Bird itſelf is ſmall, of a delicate taſte; the Neſt is made of a ſpumous Matter, and other gummy Subſtances, which they find on the Sea-ſhore. It is not made of ſmall Fiſh Bones, as ſome will have: they build in the Cliffts of Rocks on the Sea-Coaſt, and the form of this *Soup-Neſt* * is Hemiſpherical, like thoſe of our Swallows.

An Incruſtated Spary Bird's-Neſt.

2. The Neſt, (B.) the Eggs; (c.c.) the Twigs. It was originally made of Branches, of which ſome remain, (c.c.) and the whole incruſtated with a fine

thence in the Monkey Tribe, as the *Ouran-Outhang*, &c. From here, to Quadrupeds in the Dog Tribe, as the Bull-dog, his head, &c. approaches the Oval nearer than any other of his ſpecies I know. Now before I go on any further, I muſt obſerve that in every Tribe there is a Progreſs, which may be followed as we do Footſteps, or Hunters the Foot-print of a wild Beaſt. From the Quadrupeds we come to the Amphibious Tribe, as the Otter, and the Manati; which terminates the Boundary between Quadrupeds and Fiſh, and might be called the firſt of the one and laſt of the other. However, we will not jump ſo far at once, but will let the Prickly Tribe follow, as the Hedge-hog, &c.—And now the Scaled and Shelly Tribe, as the Armadillo, Tortoiſe, Lizard Tribe, Crocodile, &c. As to the Flying-Squirrel and Bat Tribe, though they ſeem to divide, or be a Medium between the Quadrupeds, and the Birds; we will rather claſs the Flying-Squirrel among the Weaſel Tribe; and the Bat among the Rat Tribe. Thus we go on gradually in our own way from thence to the Bird Tribe;—then thoſe that ſwim;—from there to the Flying Inſects, and ſuch as do not:—From here to the Shelly Fiſh, as the Turtle Tribe, Lobſter, and the Flying-fiſh.—The next is the Fin-fiſh Tribe; and the neareſt in kin that preſents itſelf now, is the *Pinna Marina*, Muſcle, and Oyſter Tribe.—And now comes the Coral Tribe.—Thus we find the Analogical Track of the Human Species, through all theſe various Tribes, and likewiſe into Vegetables.——Now from here we muſt ſtep to the Mineral and Metal Tribe, a little further to the Stony Tribe, as the Load-ſtone and Earths.—And now follows the other Elements, as Water, Air, and Laſt of all into that hot Element, called Fire.——This is the Greateſt Diſtance and Differences I could Trace in reſpect of Reſemblance and Character between any two Beings:—The above is only the Shade, a rough Tracing or Compoſition of the Creation, as I have ſaid, and wants poliſhing.—Thus I endeavour to entertain the Reader and myſelf, and as the Poet ſings,—

" *An Honeſt Mind, ſafely alone,*
" *May travel thro' the Burning Zone;*
" *Or thro' the deepeſt Scythian Snows,*
" *Or where the fame'd Hydaſpeſs flows.*

* *Soup Neſt.*] Since I wrote the above Explanation of the Soup-Neſt. I have met very luckily with the following account which ſeems to me to have a great deal of veracity, viz. The ſubſtance of the Neſt is made out of a particular part from a large Oiſter, called, (Kemas) at Amboina; there are ſome Neſts that are very White, and when cleaned of its Feathers, &c. and boiled with a black Fowl, which is a greater ſtrengthener than a White one, it makes a delicious fine Soup for ſick People. There are ſeveral Species; the Brown Neſts are not ſo good, and the beſt kind are found in the Molucca Iſland and in Ternate, where they ſell for a Ducat, and at Batavia for double that ſum, but when they are ſcarce they ſell very dear, and ſometimes two Ducats a pound. It is made by a Swallow, and very little known on this ſide of the world, which makes the Neſt alone without

ſparkling Spar, † as if confited with fine white Sugar from the Duchy of Brunſwic.

without the aſſiſtance of any other; in ſhort, they make many delicate Diſhes of it there.——In reſpect to its Character it is not unlike our Swallows, for the Bird is between four and five Inches long; the Colour of the Head and Back is of a bluiſh Black; but the Wings and Tail a little lighter. They have long Wings that hang over the Tail, which is rather ſhort; the Bill is ſhort, thick, and roundiſh, of a tranſparent bluiſh Black, a little Head, black Eyes, with a white Spot before as beg as the Eye itſelf; the Belly white, and its Legs black, ſhort, and thin, with three Toes. *Vid. F. Valentyn, Ooſt Indion.* vol. iii. *p.* 300.———Who gives the Bird itſelf, and as I have no Copies, and his Bird but little and indifferently done, I did not think proper to give it with the above Neſt; though the Author otherwiſe is very induſtrious, ſenſible, and his Work the beſt of the Kind.———I find People begin to be very fond of it, which has induced a Perſon in this City to Advertiſe them for Sale, though it is imagined he makes the Neſt himſelf. They ſell at the rate of Three Guineas per Pound.——The Animal is a Bird of Paſſage; and here I muſt crave the Reader's Pardon to ſay ſomething on the Migration of Swallows.—A Friend of mine in the Month of September, five Years ago, finding the Swallows and Swifts, on his Country-Houſe, to warble more than uſual, flying to and fro, took his Gun and ſhot one of them, which on being examined, found a great many Flys and other Inſects ſticking faſt on its Body under the Wings, which we imagine they provide themſelves with as Proviſions for their Journey to Egypt and Ethiopia.——That theſe Birds are very Verminous I know by Experience; but he aſſured me they were Inſects.—And I remember once about thirty-ſix Years ago, in a Walk from the Hague to Scheveling, I met with an old Dutch Sailor, who was then a Fiſherman; He ſolemnly proteſted to me, that ſome years ago in drawing his Net, when a fiſhing, he met with a great many Swallows, motionleſs and adhering to one-another by their Feet; and I find that this is the general Opinion, of the Swallows retiring under Water in Winter, adhering to the Rocks, &c.

† Spar, is a Stone or ſolid hard Foſſil of a glittering Appearance, a mixt Subſtance of Chryſtal incorporated with *Lac Lunæ*, Mineral, Stony, and other Metallic Matter, and ſhoots like Salts in Spires, and other Figures.———"Not inflamable, or ſoluble in Water, not flexible, or elaſtic; not giving Fire with Steel, readily calcining in a ſmall Fire, and fermenting violently with Acids, and wholly ſoluble in them." *Vid. Da Coſta, on Foſſils.*——Some Spars grow from Vapours alone, which is evident from the *Stalactitæ*, or ſtony Icicles, hanging down from the Roofs of our Caverns; as I have ſeen, frequently found in Caves, Grottos, and in the Cliffts of Rocks, Lead-Mines, &c. Theſe Stalactites, which incruſtate, or line the Tops and Sides of Caves, &c. are formed of exſudations or extillations of Petrifying Juices out of the neighbouring rocky Grounds, as the Cave on the top of Breedon-Hill, and Mendip-Hills. *Vid. Mr. Beaumont.*——Spar is capable of being diſſolved either by Water or Vapour, and ſuſpended imperceptibly in either. Now what is called the growth and formation of Spar, therefore is properly perhaps only the change of Place in the Subſtance, and all theſe Agents, Waters, and Vapours do, is only to waſh it out of the Strata of Earth in which it lay in ſcattered Particles, and bring it together into the Cracks and Crivices of Stones, where it may again ſeperate itſelf and become more pure and perfect.——In France they have *Les Caves Gontieres*, where the Water falling from the upper Parts of the Cave to the Ground, immediately hardens into little Stones, of ſuch Figures as the Drops falling, either ſingly, or upon one another, chance to exhibit. Another on the top of Bredon-Hill, in Worceſterſhire; Elve-Hale in Witherſlack, in Weſtmoreland, &c.—For Incruſtations, *vid. p.* 10 and 11.—As to the *Stalactites*, or Drop Stones, reſembling an Icicle, they are formed by Incruſtation, particularly in the Peak in Derbyſhire, &c. &c.———I am very glad to inform thoſe that are pleaſed to peruſe my Notes of my leiſure hours, that a Spar-Mine has been lately diſcovered in Ireland, for which ſome Birmingham Manufacturers have contracted, as it is greatly ſuperior to the *Marquiſettee*, both in Brilliancy and Hardneſs; Buckles, Combs, and other Ornaments, are already made of it, and the Gem is likely to become very faſhionable in this Kingdom.

TAB. XVII.

Tali and Teſſera, or Dice.

Fig. 1. THREE Mutton Bones, or Dice, * of Lead, its Form caſt in a Mold.——2. The Real Bone, or Nature itſelf.——3. Of Braſs, being the Front, Back, and One-ſide View of the Huckle-Bone, called *Talus*. I thought it of no great Conſequence to give the Fourth View of this Bone.

4. A Tetotum, of Green Jaſper, higheſt Number XIV. in Roman Characters.

5. A ſmall curious Die of Braſs, higheſt Number XII. the Form of each Surface Quinquangular, or five Corners.

6. Of Crimſon Agate, higheſt Number 6. Our Die is a Copy from this.

* *Dice.*] Many of theſe Dice like other Antiquities, are found in various parts of the Bowels of the Earth; and were loſt or dropped by the Soldiers, &c. as ſerved under different Monarchs. Tali, Teſſera, or Dies, among the Ancients were curiouſly wrought in Ivory, *Vid. Martialis, l.* 13. and ſometimes among the great People of Gold, and of beautiful Wood. *Plinius. l.* 16. While I was buſy in deſigning theſe Ancient Dice, and turning them with attention, that which ſtruck me moſt was the diſpoſition of their Numbers, *i. e.* the Fortunate and Unfortunate chance, are always diſpoſed oppoſite to each other; ſuppoſe ſix is caſt, one will be at the bottom, and if you count the top and bottom together, it will always make ſeven, and ſo of the reſt of the remaining Numbers.——We have this further to remark on Dice, which is: that they ſhould be a true Square, and all the Angels cut as keen as poſſible, and the Numbers diſpoſed according to the above plan of ſeven.

I always endeavour to entertain the Reader, eſpecially when my Demonſtrations are ſhort, as we commonly do when our Friends pay us an unexpected viſit after dinner, and thus begin with the Teſſera, which ſignifieth a Die: though here we muſt Note that the word Alea, a Die, is a General Word, applyed equally both to the Teſſera and the Tali, to denote the uncertainty of both Games, which the Ancients diverted themſelves with.———Talus, an Huckle-bone, ſuch wherewith Children play in various Countries, at Cockle and Teſſera properly ſignifieth a Die.

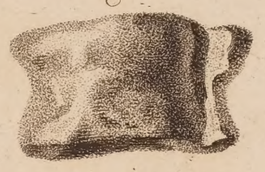
The Authors that I have conſulted with, do ſo much differ that it is almoſt impoſſible for to form a Right Judgement in determining the ſeveral chances in the Plays; either to the Tali or the Teſſera, among the Ancients. And firſt, they uſed more Tali in their Playes, than they did Teſſera, from that verſe:——— "*Non ſum talorum numero teſſera,*" *Mart.* 14. *Epig.* 15.

Cœlius Rhodiginus, ſpeaks more diſtinctly, ſaying that in their Play, they uſed three Teſſeras, but four Tali. *Cæl. Rhod. l.* 20. *c.* 27.———The ſeveral chances which I read of are theſe, and firſt the unfortunate chance in the Tali, was commonly called Canis, or Canicula or Chius, the moſt fortunate chance, Venus or Baſilicus.

The manner of their Play, both in their Dice, and Cockle-bones, was caſting them on a Palmwood-board, and out of a narrow mouth veſſel, that there might be fair Play; this veſſel, Perſius, called Orcæ, and deſcribes it to have a narrow mouth, and a ſtraight Neck. Horace applied it to the Tali, *Satyr.* 7. *l.* 2. *Mitteret in Pyrgum, Talos.*———Horace his Pyrgus ſeems to have been of the like form with Perſius, his Orca. Lud. Smids, M. D. in his Anotations, on A. Valentyn's Ovid, has delivered his mind touching theſe Plays thus: that the Tali or Cockle-bones, had but four Faces or Sides, and therefore yielded only four chances, and no more; the firſt is called Canis or Canicula, in Engliſh a Dog-chance, likewiſe aſs; vulture, anſwering to our Ace; this being the worſt throw of all: the ſecond oppoſite unto it they termed Venus, or Baſilicus; counted a very Fortunate Caſt, and is ſeven, which may ſtand for our Sice, the third bore the name of Chius, proportioned to Tre with us; and the fourth Senio, which is likewiſe a good throw, and is as much as a Quartre. Now it muſt be obſerved in theſe Tali, there is no chance of Deaur

or

Fig. 1.



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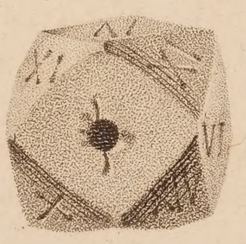

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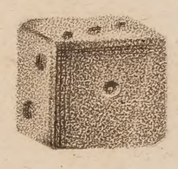

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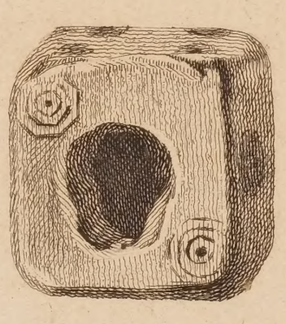

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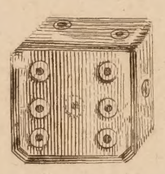

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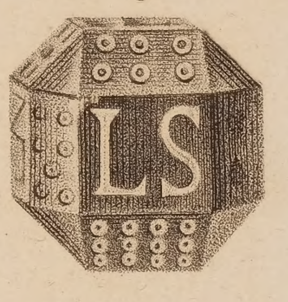

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7. Of Ivory, higheſt Number 6; the Hole through No. 2, and 5, different from *Montfaucon's*, which is in No. 4. This Hole was perhaps intended for to ſhow, the Die being an honeſt one, and no Quickſilver in it, and what is called a Loaded Die, as ſome *Legerdemain Gamblers* do, and who cut with a File the Angles, that the Die may fall according to the Number they want. It may ſerve likewiſe for to wear on the Breaſt of thoſe Maſters, who decide Diſputes at thoſe Meetings and Games, in which Dice are uſed.

8. Of Criſtal, being a true and honeſt Die; I call it ſo becauſe one may ſee through its Subſtance, and in which can be no deceit.

9. Of a dark green Agate, higheſt Number 12; beſides the various Numbers, I found the following Roman Letters, *viz.* LS. SZ. NG. TA. ND. NH. Theſe are a Compound, and may ſerve for a Die, a Tetotum, or both together; the two Letters may ſtand as our ſingle Letters on modern Tetotums, where A. ſtands for All, T. for Take, &c. Its Form conſiſts of 18 different Squares and Triangles, which are very remarkable; the ND. and NH. were joined together.

or Cinque. *Vid. his Anot. on Ovid. de Art Amand. l.* 2. Venus, or Baſilicus was counted the moſt fortunate chance. Now if we compare Horace and Plautus; who both mention the old cuſtom of throwing theſe Cockle-bones at their Feaſts, for the choice of their Modiperator, or Maſter of the Feaſt, and which ſhould preſcribe Laws for drinking to the whole Company.

Venus arbitrium———
Dicet bibendi. Saith *Horace.*
Jacto Baſilicum, propino magnum poculum.

Saith *Plau. Curcul.* And why may not this caſt be juſtly termed *Baſilicus*, ſeeing the *Modiperator* hereby deſigned, was by the Grecians not only called συμποσιαρχος, but alſo βασιλευς *King, Prince*, or chief Commander at the Table? This Caſt was then thought to be thrown, when all four Cockle-bones appeared not one like the other, but all with different Faces. (*a*) *Venus conſurgebat ex talis quatuor jactatis, ubi diverſam omnes oſtendiſſent faciem:* with whom accordeth (*b*) *Turnebus: Venus erat, cum nullus eodem vultu ſtabat talus. Hercules* was alſo a lucky throw, but whether the ſame as *Venus*, I have not yet learned. The Games, with the *Teſſeræ*, I make no doubt, were many: One Game there may ſeem to have been in uſe, where the juſt Number of Eight ſhew it to have been the chief Caſt, it was called *Steſichorius Jactus*, or *Steſichorious Numerus. Vid. Cœl. Rhod. l.* xx. *c.* 27. The Game Euripides, as I take it, much reſembling that which is in uſe with us, called One and Thirty:—The Number of that Game was Forty. *Vid. Cœl. Rhodigi. l.* xx. *c.* 17.———They plaid not with a ſingle Die, but with three, as we uſe in Paſſage, as I mentioned before, whence their Chance might have their Name, not from the number in each ſeveral Die, but from them all being caſt.

In their Common Game, the moſt fortunate Throw is thought to have been three *Sices*; we call it in Paſſage a Royal Paſs, whence it was commonly called *Senio*;——"*Quid dexter ſenio ferret ſcire erat in votis, damnoſa canicula quantu Redderet, auguſtæ col'o non fallier orcæ.*" Perſ. Sat. iii.———Which one place of Perſius gives light to this in three things;—Firſt, that the winning Caſt was called *Senio*; and if you make *Baſilicus*, a term common both to Dice and Cockle-Bone, as Venus is, we may fitly render it a Royal Paſs.—Secondly, the looſing Caſt, *Canis*, or *Canicula*, in Engliſh a Dog Chance.—Thirdly, the manner of their play, both in their *Dice* and *Cockle-bone*, was by caſting their *Dice* and *Cockle-Bones* out of the *Orca*, a Machinery very much like the *Dice-box*, well known to our Gamſters.——The chief Caſt, as I ſaid, was thought to be when three *Sices* appeared; which opinion is ſtrenthened by that common Proverb, "*Aut tres ſex, aut tres teſſera.*" i. e. Either three *Sices*, or three *Aces*; and the firſt of theſe being the beſt, the other the worſt Chance in the *Dice*; the Proverb ſignifies thus much, I will put all to the Hazard, I will win or loſe all.——Eraſmus remarks, that as often as an Ace happened to be thrown together with a Sice, ſo that Senio and Canicula appeared together at one throw, it was a looſing Caſt. *Eraſm. a Dag. Chius ad Coum.*——Suetonius is clear in the proof hereof, if for *Aut* we ſubſtitute *Et*, which unleſs we do, it will be a matter of great difficulty, to make a Congruity of Senſe, his words are, "*Talis enim jactatis, ut queſg'. Canem aut ſenionem miſerat in ſingulos talos, ſingulos denarios in Medium conferrebat, quos tollebat univerſos qui Venerem jecerat.*"—Turn *Aut* into *Et*, the ſenſe is obvious;—Look, who threw an Ace and Sice together, for every Die he ſtaked and laid to ſtake a *Dinere:* which he took up and ſwooped all clean whoſe luck it was to throw Venus.———Before we have done with the game, it will not be amiſs to revive the Memory of ſome, that the word *Teſſera* has likewiſe four remarkable Significations; (*c*) 1. *Teſſera Militaris*, or Watch-word among the Soldiers in the Camp. (*d*) 2. *Teſſera Frumentaria,*

(*a*) Cœl. Rhod. 20. c. 27. (*b*) Turneb. adv. l. 5. c. 6.—(*c*) Alex. ab alex. l. 3. c. 2.—(*d*) Suet. Aug. c. 40.

10. Of Ivory, perhaps belongs to their Chefs-Board, † or a kind of Die; its Uſe is difficult to explain. I found a Hole in the Center, at the Bottom, and might have ſerved for a Tetotum. Upper Part, the two ſides Convex, the other two Concave.

mentaria, a certain Ticket at the tendering whereof, the Poor received monthly Diſtributions of Corn. 3. *Teſſera Nummaria*, Tickets on which they received money; and 4. *Teſſera Hoſpitalis*, tickets as ſerved among Friends, to keep Friendſhip and to demand Hoſpitality; but theſe where uſually cut in two, and Mutually accepted, and for their Poſterity; as for the Derivation of the Adage; *Teſſeram Hoſpitii confregit, i. e.* he has broken the league of Hoſpitality, was when Entertainment was craved and refuſed.

† *Cheſs-Board, or Latrunculus.*] a little Thief, or Robber; and ſecondly in a borrowed Senſe, it ſignifies the Table-men, or Cheſs-men; becauſe this Game hath the expreſs form and repreſentation of a war, or battle, fought between two armies; inſomuch that (*t*) *Pyrrhus* King of *Epyre*, being ſkilful in plotting Stratagems, firſt taught his Soldiers that art of projecting, by Plays and Repreſentations thereof in the Table-Men. Some are of opinion, that it was firſt invented in the Siege of *Troy*, by *Palamedes*, that he might keep his Soldiers in a better order, allowed them this kind of Recreation, whence theſe Cheſs-men are ſometimes called *Palamedaei Calculi*; they were made ſometimes of Wax, ſometimes of Glaſs, ſometimes of other Matter. The Game ſeemeth to be the very ſame with that which we call *Cheſs*.——The ill uſe made of Dice and Gaming in our Days is ſo dreadful a Vice, eſpecially in thoſe who are entruſted with the Liberties and Properties of their Fellow Subjects, that it well deſerves to be publicly expoſed, and laſhed with the utmoſt Horror and Indignation: among my Notes I find in 1771, that a Noble Earl one Night threw only three Caſts at Hazard ſtanding, at a Houſe near St. James's, the firſt for one Thouſand Guineas, which he loſt, the ſecond double or quit, which he likewiſe loſt, and the third for four Thouſand or nothing, which he at laſt won, and left off immediately.———Another I have in 1772, on Card playing, which is made ſo much the buſineſs of life amongſt all orders of Men, that a Clergyman, within a few Miles of Town, boaſts that he annually pays his Curate with the Money got by playing at Quadrille in private Families. I do not mention this from having an Animoſity againſt the Clergy, neither that they ſhould not Play, only above all things I would recommend *to ſome* not to *ſwear* when they loſe.

" *What Age ſo large a Crop of Vices bore?*
" *Or when was Avarice extended more?*
" *When were the Dice with more profuſion thrown?*
" *The well-fill'd Fob not empty'd now alone;*
" *But Gamſters for whole Patrimonies play:*
" *The Steward brings the Deeds, which muſt convey*
" *The loſt Eſtate: What more than Madneſs reigns,*
" *When one ſhort ſitting many Hundred drains;*
" *And not enough is left them to ſupply,*
" *Board-Wages, or a Footman's Livery.*

Thus we ſee a ſtriking Likeneſs, accompanied with a well-choſen Maſs of Light and Shade of a Gameſter, who is mad enough to commit his *all* to the chance of a *Die*, and who wantonly has reduced himſelf to *a Morſel of Bread*.

(*t*) Donat. in Teren. Fun. Act. 4. ſc. 7. ad illud, Idem hec jam Pyrrhus factavit.

Fig. 1

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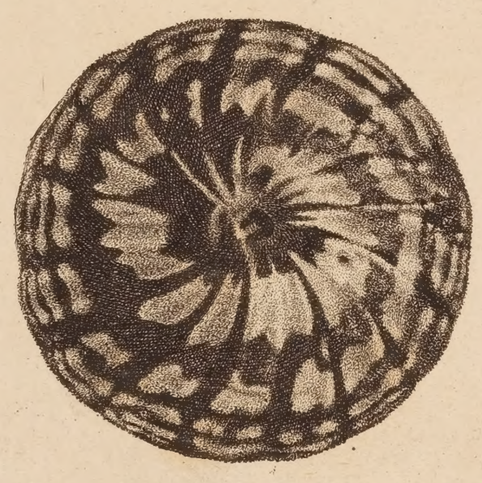

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TAB. XVIII.

Amulets, or Charms.

Fig. 1. *and* 4. ARE two Druid Amulets,* their ſubſtance enamel'd Glaſs, the firſt Fig. 1. White, and a little Concave in its Center, from whence flouriſhing Parts reſembling a Flower in Crimſon; the ſecond, or Fig. 4. Black, with White Foliages circumvoled like a Snake, or Volute, creaſed from its Center in various Diviſions; theſe were preſented to the Britiſh Muſeum, by Jacob Bell, a Quaker.

Fig. 2. *and* 3. Are † Ithyphalliques, *Fig.* 2. a Shell with a Silver Eye and Ring,

* *Amulets.*] So called from Amuletum, Amolimentum; of to remove, or drive away. Some again think from Amula, a ſmall Veſſel with Luſtral Water in it, anciently carried in the Pocket by the Romans, for the ſake of Purification and Expiation. All theſe Amulets are numerous, moſt of them in form of Beads, &c. their ſubſtance vitrifyed Earth, as Glaſs, ſome Ivory, others are Deer Horns, Bones, &c. Some again of precious Stones, Chryſtalls, of different ſizes and forms, with various coloured, Ornaments, hung about their Necks; their uſe was as Preſervatives when at War, or at Law; for various diſeaſes, Witchcraft, unforeſeen accidents, and as Guardians of the Manes, many of them aſcribed, and confound with thoſe of the Bardi and Druids: the two here repreſented, and the *Glain Nidr*, Snake Stones, or Adderbeads, I ſuppoſe to be real Amulets of the Druids.—Theſe Druids were the Prieſts and Philoſophers of the Ancient Britons, Gauls, and Germans. They were divided into ſeveral Claſſes or Branches, and according to Strabo who only diſtinguiſhes three kinds: Bardi, Vates, and Druids. The Bardi were the Poets, the Vates were the Prieſts and Naturaliſts; and the Druids, beſides the ſtudy of Nature applied themſelves to Morality. They held the Miſletoe in ſingular Veneration. Pliny relates the ceremony wherewith they gathered it every Year. *l.* xvi. *c.* 44. And never ſacrificed but under the Oak. They placed a world of confidence in Serpents Eggs, gathered after a peculiar manner, and under a certain diſpoſition of the Moon, and imagined them effectual means for the gaining of Law-ſuits, and procuring the good Graces of Princes, &c. From hence ſays Pliny, Mercury's wand or Caduceus, with the two Serpents interwove, has been aſſumed as a Symbol of Peace.———They ſacrificed Men to Mercury, according to Suetonius, which cuſtom was condemned by Auguſtus; and puniſhed, and aboliſhed by Tiberius, and Claudius. *Vid. Cæſar and Mela.*——*Lib.* iii. *c.* 2. This account will give my Reader the true Character of the Superſtitious follies of the Druids of this famous Iſland, and France; and in their Knowledge and Confidence, (unto Ancient Records) they were ſo completely verſed; that they might have taught Perſia, nay the Globe itſelf in Amulets. From theſe Druids Inſigna, as Pliny ſtiles them, we may ſee how ſuperſtitious the Romans were according to his Account, we find (for I am able upon my own knowledge to vouch ſays Pliny,) that the Emperor Claudius commanded a Roman Knight, deſcended from the Vocontians, to be killed for no other Reaſon in the whole world, but becauſe he carried one of theſe Serpent Eggs in his Boſom, at the Time he pleaded his cauſe before Him in Court. *Plin. L.* 29. *p.* 354.

† *Ithyphallica*, or *Ithyphalliques.*] By the French called *Pucillage*, and is wore by Young Men, &c. on their Watches as a Trinket; the Hand an Emblem of Fecundity, called Fica; the Ladies in Italy wear them on their Hair as Ornaments, theſe formed Ivory ones are ſaid

the third *Fig.* an Ivory Hand, with a Silver Ribband, a Silk purple loop, both diſpoſed to ſerve for Amulets.

Fig. 5. A Round Chriſtal Ball, ‡ exceedingly Brilliant, very often found in Sepulchres, likewiſe an Amulet.

ſaid to be wore by married Women, but when the Thumb is hit by the Fingers, it denotes Virgintity. Such a one was preſented by a Nun to one of my Friends in his Travels through Italy.

‡ *Chryſtall Balls.*] Are often found in Sepulchres, with a variety of other Gems, &c. which they left with the Dead, as Guardians of the Manes, (Spirits) *Vid. Montfaucon, Monumens de La Monarchie Francoiſe. Tom.* 1. *Pag.* 15. Where the Reader will find in the Monument of Childerick, a Globe of Chryſtall, and in the Urne of another Sepulchre, was found no leſs than twenty Balls of Chryſtall.———Sir Thomas Brown, in his Hydriotaphia, or Urne-burial. *c.* 11. *p.* 9. Takes notice of a Roman Urn preſerved by Cardinal Farneſe, wherein was found, a Chryſtall Ball, and ſix Nuts of Chryſtall, three Glaſſes, two Spoons; beſides a great number of Gems with Heads of Gods and Goddeſſes, an Ape in Agath, a Graſs-hopper, and an Elephant of Ambre.——And in two other Urns, a kind of Opale " in each, one yet maintaining a bluiſh colour." Some of theſe things are to be looked on, as Treaſures dear to them, and in which they delighted. or as a Farewell by the Relations as not being deſirous of ſeeing thoſe things after Death, to prevent Grief, or to preſerve them for future Ages; or for uſe into the other World, according to Antiquity and their Superſtition.—Precious Gems were likewiſe uſed as Amulets, for according to Chiflet, the whole Eaſt, wore a kind of Jaſper for this purpoſe. *Pitiſe Lex. Ant.* T. i. *p.* 90. But the Medicinal Amulets which operate by Effluvia, Odours, &c. are of another Claſs, ſuch as Compounds of Poiſons, uſed as Preſervatives againſt the Plague, or Veſſels of Eſſence, worn by Hyſterical Women on their Breaſt, Medicinal, or other ſubſtances fixed to Men, Brutes, or even Plants, as a Preſervative from peculiar Diſeaſes, Dangers, &c. theſe are not properly Amulets of Magic Charms, but as having certain ſecret Phyſical influence. Laſtly, Amulets are now very much fallen from the great eſtabliſhed Character they had in Ancient Times; and well they may, for in this enlighted Time what Natural Effects can reaſonably be expected, when to prevent the Ephialtes, or Night Mare, we hang up a hallow Stone in our Stables and Bed chambers, (as I have ſeen lately a hollow Flint Stone in a great Perſon's Houſe) when for Warts, we rub our Hands before the Moon, or commit maculated parts unto the touch of the Dead, which I ſaw about three Years ago at Tyburn; the wearing of a little Mutton-bone for the Cramp, or laſtly againſt agues we uſe the Chips of a Gallows, and Places of Executions, a croud of theſe are yet in being among the Credulous and Superſtitious Chriſtians. *Vid. for Egyptian Roman Amulets. Tab.* xiv.

If we take a Review or caſt up, the ſum total of the Magic Amulets, we look on them in no other light than a cloak of Impoſition of the Ancient Crafty Druids. And to which the Old Relicts now a days bear a great Reſemblance, a few of which along with the manner of living with the Monks I'll oblige the reader with: ſuch as the paring of St. Edmund's Nails; St. Thomas of Canterbury's Penknife and Books; and divers Sculls, (perhaps pick'd up under the Gallows) for the Head-ach; pieces of the Holy Croſs, able to make a whole Croſs: other Relicks, for Rain, for avoiding the Weeds growing in Corn, &c. The following is a fine Pictureſque Letter, copied fram the Original, written by Dr. R. Layton, and other Viſitors of the Religious Houſes; to Lord Cromwell, about the Year 1537, preſerved among Mr. Dodſworth's M. S. Collections, in the Bodleian Library.

" Pleaſieth it your Worſhip to underſtand that yeſternight we came from Glaſtonbury to Briſtow. I here ſend you for relicks two flowers, wrapped up in black ſarcenet, that on Chriſtmas even —(horâ ipſâ quâ Chriſtus natus fuerat)— will ſpring, and burgen, and bear flowers. Ye ſhall alſo receive a bag of relicks, wherein ye ſhall ſee ſtrange things; as God's coat, our Lady's ſmock, part of God's ſupper *in cæna Domini, pars petræ ſuper quam natus erat Jeſus in Bethlehem*; belike Bethlehem affords plenty of ſtone. Theſe are all of Maiden Bradley; whereof is a Holy Father Priour, who hath but ſix children, and but one daughter married yet of the goods of the Monaſtery, but truſting ſhortlie to marrie the reſt: His ſons be tall men, waiting upon him. He thanks God he never meddled with married women, but all with maidens, faireſt that could be gotten, and always married them right well. The Pope, conſidering his fragilitie, gave him his licence to keep a whore; and he has good writing, *ſub plumbo*, to diſcharge his conſcience, and to chuſe Mr. Underhill to be his ghoſtly father, and he to give him *plenam remiſſionem.* I ſend you alſo our Lady's girdle of Bruton, red ſilke, a ſolemn relick, ſent to women in travil; Mary Magdalen's girdle, which Matilda, the Empreſs, Founder of Fairley, gave with them, as ſayeth the Holy Father of Fairley.—I have croſſes of ſilver and gold, Sir, which I ſend you not now, becauſe I have more to be deliver-

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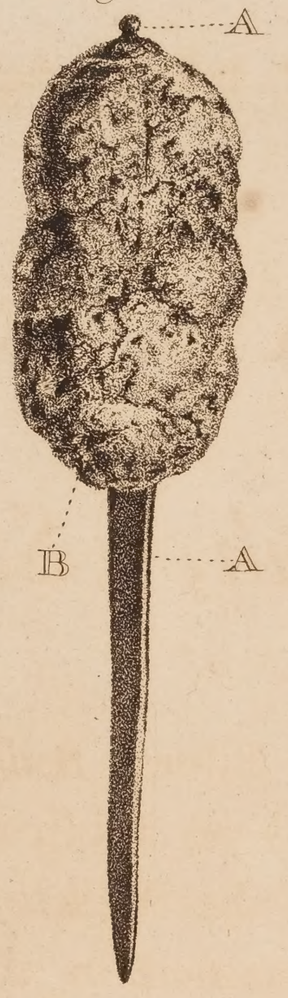
Fig. 1.



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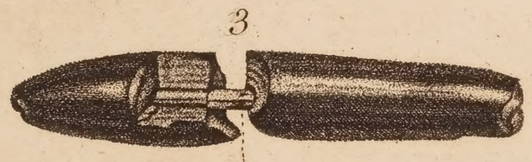

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TAB. XIX.

Calculi, Stones.

Fig. 1. A *Calculus*, * with a Silver *Bodkin*, (A.A.) its generally ſuppoſed that the Lady had an Obſtruction, or violent Itching in her Urinary Paſſage; ſhe made uſe of the Bodkin, (to remove it by rubbing) which by ſome Accident ſlipt and remained in the Bladder; the Stony Subſtance forming itſelf gradually *Stratum Super-ſtratum* round it.——The ſame Caſe happened to a Woman, who made uſe of a large Nail; the Stone and Nail may be ſeen at a Friend of mine. I have ſeen likewiſe a Bougee which by ſome Accident broke in the Bladder, with a *Calculus* round it; and I have drawn one, where the *Nucleus* was a large Stocking *Needle*; which had been ſwallowed, and by the Muſcular Motion, and different Attitudes, had worked itſelf into the Bladder; which Needle, had it been a Pin, would not have wandered ſo far, becauſe the Head of the Pin would have ſtuck and ſtop'd it from going any further.——The Anecdote in reſpect of the Lady, (a Nun) amuſing herſelf with the Bodkin, as a certain Great Surgeon in my hearing entertained a young Gentleman with, we can hardly conſent to, for the *Vagina* has no Communica-

ed this night, by the Prior at Maiden Bradley. There is nothing notable; the bretheren be kept ſo ſtreight, that they cannot offend; but fain they would if they might, as they confeſs, and ſuch fault is not in them.

From St. Auſtin's, without Briſtol. R. LAYTON."

"*My ſingular good Lord, &c.*

"AS touching the Abbot of Bury, nothing ſuſpect as touching his living; but it was detected he lay much forth at Granges, and ſpent much money in playing at cards and dice.—It is confeſſed and proved. that there was here ſuch frequence of women comyn and reſortyn, as to no place more.—Among the relicks are found the Coles St. Laurence was roſted withal; the———

* *Calculus.*] I never was ſo happy as to know the true caſe, but I have been informed ſince, that: the Lady had a Stone in her Bladder, which by its weight, or gravity, lay on the Hole or Paſſage, in the Bottom of the Bladder; thereby hindering her from diſcharging her Urine; ſhe frequently made uſe of the Bodkin to eaſe herſelf, which at laſt, by chance, got into her Bladder; and round which the Stone was formed. For whatever gets into the Bladder, there is always a ſtony Subſtance which forms itſelf round it, as may be ſeen from this and the above Caſes. To fill our Page, we will give a handful over.—Thus: *Calculus*, ſignifies literally a little Pebble; theſe Stones and other Cruſtations are found not only in the Bladder and Kidneys, but alſo in the Pituitary Ducts, of the Brain, Liver, Lungs, Stomach, Inteſtines, and Joints of the Hands and Feet. In the *Phil. Tranſ.* we meet with accounts of Stones in the Peneal Gland, the Heart, Gall-Bladder, Womb, &c. all of a variety of Shapes.—Perhaps there never was a Painter who has drawn ſo many, nor has ſeen more of them, than myſelf. The generation of Stones is perhaps owing to the Volatile Salts of Urine, which

tion with the Bladder, nor would the Stone have been formed in that Place if it had lain there for a Century, or ever ſo long; Is there any probability of the Bodkin working itſelf into the Bladder, if one conſiders the Place, its Size, and Form?

2. An Eaſt India Bezoar Nut, which rattles like an Eagle Stone, &c. of a black purple Colour, like coagulated Blood, mixed with what Painters call brown Pink, very beautifully poliſhed, with a mark or creaſe through its Center, and ſo bright and Looking-glaſs like, that it reflected the Images all round it.

3. A Monkey's *Bezoar*, † or true Eaſt India Bezoar, very much reſembling one from the Goat, of an oblong Shape, broke in two with a long Straw, (c.) or ſome ſuch like Subſtance in its Center; its Colour brown Pink, or deep Yellow. I found it ſet as generally they are for preſervation in a little Cheſt, or Caſe, of what is called *Lignum Lævisiunum*; the Pith or *Medula* of which appears to reſemble the common Elder, and may for what I know, be as curious as the Stone itſelf.

4. Another Monkey's Bezoar, but of a Circular form: They vary in Shape and Magnitude.

5. A *Calculus*, the Nucleus a *Plumb-Stone*, (D) it is ſaid that he was a School-Maſter, which had ſwallowed the Plumb-ſtone by accident, and round which the Stone formed itſelf by degrees in different Layers as may be ſeen from the Section, it reſembled a Sponge very much, both as to its weight, ſoft porous ſub-

which will coagulate Spirits of Wine; and thus the Stones, or Calculoſe Concretions in the Kidney, or Bladder, may be produced.

The cure of the Stone is either, 1. By a Liquor, or Menſtruum, that will diſſolve or ſeparate the concrete Stone; ſo that it may be diſcharged piece-meal; there are Men and Menſtruums as can diſſolve the Stone; but the *Query* is how to convey theſe into the Bladder without hurting the various Parts, and Tranſition, thro' which it muſt paſs before it gets into the Bladder. 2. Is by enlarging the Capacity of the Veſſels: or 3. By the Operation of Cutting.—The moſt noted Lithonthriptic, are *Daffey*'s Elixir, *Tipping*'s Liquor, *Rogers*'s Powder, *Tulpin*'s Medicine, Mrs. *Stephens's* Diſſolvent, &c. *Deckers* recommends calcined Egg-ſhells as excellent in all Suppreſſions of Urine; *Hamilton*, Linſeed Oil; and the great Mr. *Boyle*, the Herb Arſeſmart.——Many more Remedies have been propoſed for this dreadful Diſorder, but none as yet anſwer the Intention:—A real Stone-Diſſolvent would be a great Acquiſition, and a bleſſing both to Men and Beaſt.——In the Weekly Memorials for the Ingenious, *p.* 330, London 1683, is an account of above fifty Needles voided by the Anus, that were ſwallowed many years before, and of a long Pin, coming out at an Impoſtume of the Nates, it having lain in the Patient's Body for years.———That Stones in the Optic Nerves cauſing Head-ach and Blindneſs, *p.* 29. In the Gall, producing the Jaundice, *ib.*—In the Ureters effecting an Iſchuria and Dropſey, 284, 285.—In the Heart, Groin, under the Tongue, Kidnies, Bladder, &c. variouſly affecting, 52, 67, 330, 332.—— And of the Urine of two Perſons, of different Ages and Sexes, which turned into Stone an Hour after it came out of the Body, ditto 82.——Laſtly, the *Phil, Tranſ.* No 18, *p.* 320, takes notice of a Stone taken out of the Womb of a Woman, near Trent in Somerſetſhire, *Vid.* Eaſter, 1666.

† *Bezoar.*] A great many Travellers will have theſe Stones to be found in the Head of the Animal; but are found moſt likely in the Stomach, &c. like the Human Body. They have moſt of them a Nucleus, as a Nut, Pits of Fruit, bits of Straw, Wood, &c. Theſe are often diſcharged through the Anus, and found in the Stomach when diſſected.——The Lords and Chiefs among the Indians have a great Eſteem for the largeſt Kind of Bezoar Stones: They bruiſe it with Roſe-Water, from xx to xxx Grains, and take this Medicine againſt all Sorts of Poiſon, ſuch a Fevers, Convulſions, Small-

ſtance and colour; after being very much tormented it occaſioned his Death, and when opened according to his deſire, it was found in his Stomach. From whence we may take example, how cautious we ſhould be not to Swallow any Fruit Stones, or any other Pits or Seeds, &c.

6. A round *Serpent-Stone*, of an aſh Colour, white in the middle, and about the edges blackiſh and blue, it's called *Pierres de Serpent, de Biron Curioſitez de la Nature, &c. p.* 72. Who ſays that if the wound received from the Serpent has not bled, it muſt be a little pricked, ſo that the blood comes out, and then to be applied as uſual, i. e. to be laid on the wound to which it ſticks and draws out all the Poiſon; and then again being put into Milk, it is ſaid to diſcharge its Poiſon therein, and turns it blue; this is the manner it's to be uſed till the Perſon is cured, for when it does not Adhere to the wound, it is certain that all the Poiſon is drawn out. *Vid. Phil. Tranſ. No.* 6. *p.* 102. by Sir Philiberto Vernatti, and ſince confirmed by Mr. Thevenot.——The Stone is found in the Head of a Serpent, in the Kingdom of Cambodia and China, called the Hairy Serpent, the wound is mortal in 24 Hours, if not Healed.——I ſincerely wiſh it to be a Real one, and not an impoſition of an Oxen-bone, filed and burned, which has an adhering Quality, of which I have ſeen many.

Small-pox, and other grand Maladies.———The Oriental Bezoars, were once counted of great uſe in Medicine, and were claſſed among the Alexipharmics, and ſold at a high Price; beſides their antidotal Virtue, &c. The credulous People have not been behind hand in attributing a much higher Medicinal Power; for they have and are ſtill worn, from a ſort of ſecret Effluvia, as Charms or Preſervatives againſt Diſeaſes; but they are now a days almoſt out of Faſhion, and of very little eſteem.———The famous Cordial Medicine called Gaſcoin's Powder, a *Grandie* Phyſician, what is commonly called a Great Man, judged to have got above Fifty Thouſand Pounds by preſcribing this ſingle Medicine, and what is remarkable is, if he had been aſked what Ingredients or Parts it contained? After much Deliberation would not have been able to tell.——It Conſiſts of Oriental Bezoar, which is the chief White Amber, Red Coral, Crab's Eyes, powdered Hartſhorn, Pearl, and Black Crab's Claws.———Theſe ſeven Parts which form the Compoſition, is only dearer but not better for having in it the Oriental Bezoar and Pearl.———Now this Bezoar, and its Compoſition, on its Examination proved to be an inſipid, poor, ineficacious Medicine, and Phyſicians much cenſured for preſcribing powerful Medicines to it.——Laſtly, Chalk examined by Acids, and from experiments on Salt of Wormwood; each are found better and ſooner correctors of Acids, than any Bezoar, Pearl, and Gaſcoin-Powder, whatever; is a better Stomachick, Diuretic, much cheaper; for you may buy two pounds of this Salt for the price of half an Ounce of Gaſcoin-Powder; the one affords 8 Doſes, the other above 800;—every Man knows how cheap Chalk is. For an ounce of Bezoar, you may have five Cart-Loads of good Chalk, carried ten Miles by Land, and ten times as much by Water. *Vid. for the curious Experiments made on the Compoſition of Gaſcoin's Powder. Dr. Stare, on the Bezoar-Stone, Exper.* vi. *p.* 23, 24.———Some Years ago the Bezoar uſed to ſell at Five Pounds an ounce, and our Druggiſts in London uſed to ſell about Five Hundred Ounces per Year; nay, ſometimes more, beſides what was diſpoſed of by that ſet of Men, who get by every Farthing a Shilling.

" *Our Modern 'Pothecaries taught the Art,*
" *By Doctors Bills to play the Doctor's Part,*
" *Bold in the Practice of Miſtaken Rules,*
" *Preſcribe, apply, and call their Maſters Fools.*
Vid. Mr. POPE'S *Eſſay on Criticiſm, p.* 6.

A good honeſt Apothecary is a very uſeful Man, though there are among them low and petty Villains, as among other Trades.——Their Buſineſs is of great Antiquity, for they owe their Origin and Neceſſity of their Employ, to the Egyptian Bird *Iſis*, ſpouting Water into his Breech for a Glyſter.—And the following we owe likewiſe to Nature, for the *Hippopotamus*, or River Horſe, invented Phlebotomy, and taught Surgeons *Blood-letting*; for finding himſelf fat, and overgrown with Humour, ſeeks for ſharp Reeds, or Canes, and by ſetting his Body hard againſt the point, pricks his Vein and evacuates the ſuperfluous Humours: the Orifice he ſtops with Mud afterwards, and thus heals the Wound. *Vid. Plin. l.* 8. *c.* 26.

TAB. XX.

A Coral Hand.

Fig. 1. *CAROLLUIM Album porosum Meximum Muricatum. Cat. Jam. p.* 1. —A very curious *Coral*, * modled by Nature in the form of a Hand or Glove, with round Perforations. There are divers Species of Coral: as the *Keratophyta*, or Sea-Fan, *Sertularia*, or Sea-Feather. Madrepora, with small Stellated or radiated Perforations.—Millepora, with round perforations,

* *Coral.*] The Nature of Coral is very difficult to determine; the Ancients took it for a Stone, the Moderns for a Vegetable, or Marine Plant; some partly Plant, and partly Stone; certain curious and able Naturalists call it an Animal, or the Production of some Insect like the Honey-Comb, &c.——There are but three kinds of Coral, Red, White, and Black, the White is the most esteemed.——The Coral Fishery is from April to July; and in the Persian Gulf, Red-Sea, Coast of Africa, towards the Bastion of France, Isles of Majorca and Corsica, and on the Coast of Provence, and Catalonia.—They throw a Net, if the Machine may be so called, wherewith they tear up the Coral from the Bottom of the Sea; the other Men manage the Boat. The chief use we know of Coral is in Chaplets, Beads, and others Toys. The pieces of Coral which Children have about their Necks, and the Coral with Bells, I imagine is to assist them in breeding of their teeth.—It is a common Saying, and believed, that Coral is soft when at the bottom of the Water, and becomes petrified as soon as it appears in the Air, but this is counted a vulgar Error. Johannes Reguinus undertakes to clear the World of this Error, from the express Experiment of John Baptista de Nicole, who was Overseer of the Gathering of Coral upon the Kingdom of Thunis, who caused a Man to go down no less than a hundred Fathom, who returning, brought in each hand a Branch of Coral, affirming it was hard at the bottom.—The same was also confirmed by a Trial of his own, handling it a Fathom under Water, before it felt the Air.

How Coral becomes a Stone Bœtius in his accurate Tract *De Gemmis*, thus not ascribing it unto the Air, but to the coagulating Spirits of Salt, and lapidifical Juices of the Sea, which entering the parts of the Plant, overcome its Vegetability, and converts it into a lapideous Substance.——And this doth happen when the plant is ready to decay; for all Coral is not hard, and in many concreted parts, some parts remain unpetrified, that is, the quick and livelier parts remain as wood, and were never yet converted.——But Mr. Guisony is of opinion, that it's so far from being a Marine Plant, that it is a mere Mineral, consisting of much salt and a little Earth; and that it is formed into that Substance by a precipitation of divers Salts, which ensue upon the Encounter of the Earth with those Salts; for by an Experiment on a Salt of Coral, which being thrown into Water and there dissolved, upon evaporating the Water by a gentle heat, it was presently coagulated, and converted into several small Sticks, resembling a little Forest.—*Vid. Phil. Transf.* No. 99, *p.* 6158,—which I think puts it out of all Doubt that it is not the production of Animals, though they may inhabit the Coral.—They have in the British Museum, in the Coral Room, on the Chimney, four Pictures disposed in form of Landscapes of various Classes of Coral, with their Explanations given by Mr. Ellis, who endeavours to prove that they are all of the Animal kind: this affair is not yet settled or approved of among the Naturalists, but it is now generally conjectured to be the Cells of some Sea Insects. For whatsoever Providence has created there is in all Species a Symetrical resemblance of parts, as we have two Hands, only two Feet, &c. allowing for the different Proportions, different Colours and Monstrousities; the changing of Animals from one state to another. Now if any Person chuses to examine the different classes of Coral: there does not seem to be that Resem-

Fig. 1

2

Fig. 1

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Eſchara, Tubularia, &c. There are ſome Brain Stones which being of the Nature of Coral, &c. All theſe are generally conjectured to be the Cells, or Neſt of ſome Sea Inſects.

2 A *Glaſs-Tumbler*, (A) the under part of which is incruſtrated with a Limey or Stoney Subſtance, (B) for to ſhow, and to convince that the Stone was once in a Liquid State, † though ſome will have it to be made ſo by Fire.

TAB. XXI.

Lachrymatories, or Tear-Vials.

Fig. 1. A *Glaſs Lachrymatory*, * with the Bulb in the Center, from Sir W. Hamilton's Collection.

Reſemblance of parts, but they appear like ſo many different Species, growing as it were by chance, and why this Variety ſhould be more ſo among Coral-Animals, requires Demonſtration.

I will allow that when Coral is cut, one may ſee a kind of Animal Life or Movement within, for I have obſerved it myſelf; but there ſeems to me more Reaſon for to allow the Coral to be Caves or little Habitations of different Animalcule: and that there is a Reſemblance of parts even among theſe I don't doubt. But if any body chuſes to believe the Contrary, for my part I ſhall not be angry with him; and will wait with patience till this Doctrine is ſettled on a more ſolid and more agreeable Foundation.

† *Liquid State.*] to ſhew that Stones do grow, ſee for Incruſtations, and Petrefactions. *Page* 10. 11.—Many do hold with the vulgar, that at the Creation of the World, God Almighty made the Stones and precious Gems; likewſe the Veins of Metals in the ſame condition as we now find them at this preſent Day; herein doing Nature a great injury, by denying her, without Reaſon, a productive virtue in this matter, which is allowed unto her in all other ſublunary things. Moreover that experience in divers places hath manifeſted the contrary. A clear example whereof we have in Ilba, an Iſland adjoining to Tuſcany, full of Iron Mines; which, when they have dug as Hollow and as Deep as they can; the Circumjacent Earth falls in, and fills them up again; and in the ſpace of ten or fifteen Years they work theſe mines again, and thence draw out abundance of Metal which that new Earth hath been converted into. Many think the ſame happens in the Rich Hill of Potoſi.

* *Lachrymatories.*] were Anciently ſmall Glaſs, or Earthen Veſſels, in the form of Phials, where in the Tears of the weeping Friends that ſurvived, were repoſited, diſpoſed and buried, with the Aſhes and Urns of the Dead.———The Acients had an opinion that the Tears of the living were of uſe, at leaſt of pleaſure to the Dead; likewiſe to their Honour, and in Teſtimony of ſincere Sorrow; for which reaſon they took great care to procure them Abundance at their Funerals; ſo much, as to inſtitute a Profeſſion or Trade of Weepers, called (Præficiæ) Women, as judging thoſe of their own Families inſufficient.—There are a great many of theſe Tear Phials which terminate in a point like figure 1. as they were intended not for to ſtand. It is not unlike but what they were fixed into the Aſhes. ——Moſt of thoſe as I have ſeen, whoſe bottom forms a Square, have generally Figures and Letters on them, alluding to the Subject for which they were intended; and there are ſome which reſembled a little Urn in Miniature,

2. Ditto of another Form, both tinged with various Beautiful Colours. †

3. Of Red terra Cotta, with the bulb at bottom, from Rome, by L. Abbe Sterbini.

ature, with a cover, though theſe are very Rare.—They were not only filled with their Tears, and thoſe of the Hired Weepers, but conſiſted ſometimes of a Compoſition of Tears and Perfumes made of Aromatick Spices; as may be ſeen from the Inſcriptions on Sepulchral Monuments, as for the holes which are found in the Center of the Covers belonging to Urns, they were deſigned if the Relations had any Tears left, and did not think it too much trouble for to ſhed them through theſe Vacancies, and that they might mingle with the Aſhes. *Vid.* for the form of theſe holes, M. Fabreti. Thus with theſe hired Tears, &c. they ſolemnized their Obſequies, imagining them as ſacred unto the Manes.—Beſides theſe *Lachrymatories*, ſome find Sepulchral Veſſels, containing liquors, which Time hath incraſſated into Gellies. Likewiſe Veſſels of Oyls, and Aromatical Liquors, with a great many other things.——Theſe *Lachrymatories*, &c. were without doubt, uſed by all thoſe Nations as practiſed the burning of Bodies, as may be ſeen from the Noble Deſcriptions of Homer, in the Formal Obſequies of Patroclus, Hector and Achilles.—But here we muſt not omit to remark, that it was not Cuſtomary in any Country to burn the Toothleſs Infants, *Vid. Plin. l. 7. c.* 16.———This burning is likewiſe of great antiquity among the Romans, the ſame was practiſed almoſt in all Countries, except the Egyptians, Perſians, &c. But the Chaldeans, thoſe great Idolaters of Fire, abhored the Burning of their Carcaſes, as judging it a Pollution of that Deity.——King David ſeems to have been acquainted with *Lachrymatories*. "*Thou telleſt my wandrings: put thou my Tears into thy Bottle: are they not in thy Book?*" ſee Pſalm. 56. v. 8.—And if we take a Review, we ſhall find this dropping of Tears, is ſtill in uſe in our Days among all Nations, provided the interred are worthy of Tears; eſpecially among the Jews and Iriſh, &c. what is vulgarly called the Iriſh Howl, in this Country, &c.

† *Beautiful Colours.*] They have in the Britiſh Muſeum, ſeveral large flat pieces of Coals, tinged with many bright and glittering fixt Colours, which will change into others accordingly as it is held or viewed; like the Feathers of Peacocks, Glaſs Priſms, &c. likewiſe a piece of a Glaſs Bottle, which by laying in Mudy Earth, or Water, is covered with a Sulphureous or Pyritical Subſtance, by ſome call'd *Electrum Britannicum*:—The Colour of which is ſo full of Luſtre and Vivacity, that it would be folly for any Painter to attempt to Imitate it; and this I hope will account for the Colours on the *Lachrymatories*, which are the ſame ſize as the real ones.

As the Funeral Rites of the Grecians and Romans, are very extraordinary, I here will add what follows by way of Embelliſhment, and firſt; the neareſt Relation uſed to cloſe the Eyes and Mouth of the deceaſed, which were opened again when they were laid on the Pile, Kiſſing their Mouth, as if to receive their Spirits.——They took the Rings from their Fingers for fear of being ſtolen, but put them on again and burnt them with the Corps.———To know whether the Perſon was Dead they cried aloud, calling him by his Name, waſhing the Dead Body with hot Water, and anointing it to encourage Life if he was not quite Dead. This certainly was a good cuſtom, and I am ſurpriſed among the Chriſtians that there is no means, or that no method is made uſe of, for to know whether a Perſon is really Dead or not; for I ſincerely do believe that many Men have been buried Alive, various remarkable ſtories I could mention on this ſubject, both of Men and Animals, as came to Life again; but I believe there are too many who would rather diſcourage undertakings of this kind than promote them.——The Grecians and Romans, &c. had their burying Grounds out of their Cities: this likewiſe is very commendable, eſpecially for ſuch a large place as London is, and who muſt not own but that a multitude of Bodies buried in Churches, &c. muſt corrupt and infect the Air; the bad conſequences of which I could alſo prove by ſeveral Anecdotes that have happened not long ago, but I am obliged to proceed.———Now if a Perſon had lived a Virtuous life, according to the twelve Tables, the deceaſed ſhould be Crowned; but they who had Signalized themſelves, with a Crown of Gold.——We muſt not forget the Water-man Charon's Fare, which was an Obolus, or Halfpenny; put in the deceaſed's Mouth after he had been anointed, to carry his Soul over the Styx, &c. The ſame Cuſtom prevailed anciently among the Egyptians, for till this day they find commonly a piece of Gold, in the Mouth or Throat of the Mummies; but of no great value I believe for fear of being robbed.—Both Grecians and Romans dreſſed their Dead in White, and the Corps was diſpoſed in the Entrance of the Houſe with the Feet towards the Door.———The Greeks uſed to place a great Veſſel of *Aqua Luſtralis*, with which they Beſprinkle themſelves when they went out; and ſome Hair of the deceaſed Perſon's Head, was hung at the Door, according to *Euripides*.—Now if a Dead Perſon was in Debt, they uſed to Seize or Arreſt the Corps, which was not returned unleſs the Relation had ſatisfied the Creditors; if it was not paid the Body was debar'd of Sepulture, but this was counted very infamous;

Fig. 1

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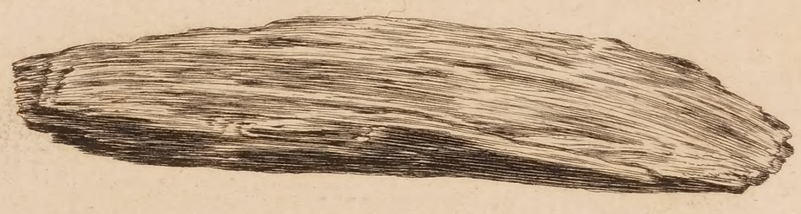

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TAB. XXII.

Lamps, and the Aſbeſtos.

Fig. 1. IS a Sepulchral Lamp, * of Gray Earth or Clay, with a Bear in Baſſo Relievo upon it, and on the poſterior Part at Bottom, the Words *Julius Cæſar*; from Cardinal Gualteri's Collection.

mous; and I think more ſo for the Creditors.——People at Sea, who expected to be Shipwreckt, uſed to tie their Money, &c. incloſed with ſome writing about their Body, praying thoſe as ſhould find their Corps to accept of it as a Reward for their Interment.——The Athenians obliged their ſubjects by Law, if they found by chance a Body, to cover it with Earth, with its Head to the Eaſt, according to Ælian: But among us the Diſpoſition of the Corps is with the Feet to the Eaſt and the Head to the Weſt.———Perſons who were killed by Lightning, were either interred by Themſelves, as thinking them diſpleaſing to the Gods, or according to Plutarch, on the ſame place fenced with Palliſades and denied burial: but ſuch who were guilty of Sacrilege, were above all denied interment, and left to Rot on the ground.———They kept the dead Body three Days or ſeven, and more, but this depended on the Circumſtances and ſeaſons. The Quality were carried out on Beds, called *Lecticæ*, by ſix or eight Men. But the Common People on a Sandapila, or Litter, by four Men. And in the evening the Face of the deceaſed was uncovered, but if the Face was changed, then it was covered.——Concerning the Mourners, the Sons walked with their Heads veiled, the Daughters barefooted, with their hair diſhevelled, and dreſſed in White, they tore their hair and laid it on the deceaſed's Breaſt, or threw it on the Pile, but many of theſe Ceremonies already mentioned, I find depend on the different Characters, Circumſtances, and various Faſhions and Improvements of the Times.———The moſt common Wiſh or Prayer for the deceaſed, was, *Sit tibi terra Levis*, or, may the Earth lay light on thee, and another that the Gods eſpecially Oſiris would give them cold Water, to their thirſty Souls.—Before I go any further, I can hardly believe that the ſenſible Egyptians, Grecians, Romans, &c. which no Man reſpects more than I do, could be ſo crackt-brained or ſenſeleſs as to believe or put any faith in all their various Gods; though the vulgar might think otherwiſe, which will appear from what follows; with what indifference they treated their Deities: For their Sorrow was ſometimes ſo great for their loſt dear Relations, that they grew ſo wild, breaking through all the boundaries of Reverence, blaſpheming their Gods, threw ſtones at their Temples, ſtormed down their Altars, nay kick'd and threw their Houſhold Goods out of Doors, into the ſtreet.—The Mourners, who had their Tears at Command, but no real Grief, were called (Præficiæ) as I have ſaid, theſe Poor Women, though uſed as Weepers, they likewiſe on the Solemnization of the Funeral, followed the Body, ſinging Songs in praiſe of the party Deceaſed: and were of great ſervice in ſome Families, where they could not cry, would not, or grieved inwardly.—Now when the body had been burned, the Aſhes and Bones being gathered and diſperſed by the neareſt Friends into Pitchers called Urnæ, then did the Prieſt beſprinkle the Company with clean Water thrice, and the eldeſt of the mourning Women called *Præficiæ*, with a loud voice pronounced this word *Ilicet*, thereby diſmiſſing the Company (the word ſignifying as much as Ire-licet;) Then preſently did the Company depart, taking their farewell of the Dead Body in this form of words: *Vale, vale, vale; nos te ordine quo natura permiſerit Sequemur.* Farewell, farewell; farewell: we ſhall all follow thee in the Order Nature appoints us.

* *Sepulchral Lamps.*] I hope it will be very agreeable for to give an Account of the Tomb found in *Via Appia*

2. Another with three Nozzles, and on the other ſide is wrote *Januari*; this is ſuppoſed to be a Lamp belonging to their Temples; the Subſtance of a Red Colour like fine Bole, and varniſhed both out and inſide.

The Word *Januari* is uſually taken by the Antiquarians for the Workman's Name, but there are no Latin Names that finiſh, or end in an *i*, unleſs it is, or ſtands for an Abreviation of *Januarius*; nor is it conſiſtent with Reaſon that any Merchant, or any Owner of a Pottery, ſhould be Named *Julius Cæſar*.

Of all the Antiquities none exceed the Bulk now left, or daily found, as thoſe of Lamps, eſpecially what we call Sepulchral Lamps;—for Lamps, as to their Forms and Variety are inumerable, and really very entertaining: Some in form of the Human Body, mixt with the Brute, groteſque-like; others of Quadrupeds, Birds, Amphibious Animals, and Inſects; ſome again in ſhape of a Sphinx, Boat, or Man of War, Sandals, Urns, or Houſhold Veſſels, Vaſes, Altars, &c. &c. All invented in ſuch a manner as to contain Oil, and a Place or Hole for the Wick, ornamented with Baſs, Demi, and Alto Relievos of their Deities, Hieroglyphics, and remarkable Victories and Events of their own Time, with Inſcriptions; ſome with one Wick, nay ſome with twenty, more or leſs; of different Magnitudes and Subſtances, according to the various uſes for which they were intended. Theſe Ancient Lamps may be claſſed into three different ſorts; firſt thoſe belonging to their Temples, and other Religious Ceremonies; ſecondly thoſe they employed in their Houſes, &c. and thirdly their Monumental, or Sepulchral Lamps; to diſtinguiſh each of them is not very eaſy, however: I know no better Matter than comparing them with thoſe found in Sepulchres, or met with on Vaſes, Baſſo Relievos, or thoſe dug up out of Subterraneous Buildings.

Our Candles are a new invention, which the Ancients where not acquainted with, they uſed none but Lamps of various Subſtances and ſizes, hung by Chains, or ſtood on Candelabra's, &c. but on Feaſt Days and Times of joy, hung and placed in the Entry of their Houſes, fill'd with Oil, and never blowing out. *Polydore Virgil* aſcribes the firſt Invention of Lamps to the Egyptians; and Herodotus, takes notice of a Feaſt, with Lamps held annually in that Country.—There have been great diſputes among the learned, about the Sepulchral Lamps of the Ancients.—The Credulity of Pliny, and St. Auſtin was ſuch, that their Teſtimony does not ſeem a ſufficient evidence to induce us

Appia in the time of Paul the Third, which being was burned. *Vid. Gabrielis Clauderi, M. D. Methodus balſamandi corpora humana,* &c.

What relates to the Light that went out on opening her Tomb, and others; is by ſome rather attributed to combuſtible Exhalations, or ſubterraneous Fires, if the above Account is not ſufficient, we all know people are at Liberty to form what Conjectures they pleaſe.

to

to believe, that a Lamp was ever contrived to burn for 1000 or 1500 Years; much leſs is it creditable, that the Ancients had the ſecret of making one burn for ever: but who muſt not own that many of the Ancient Memorable Things are loſt? One would imagine to be ſure, that few will give themſelves the trouble of ſearching for the ſecret, and indeed it ſeems no eaſy Matter to find out, either a Perpetual Wick, or Oil, yet that is no Rule, for I could mention Several things the Ancients were acquainted with, which ſurpaſs their ſecret of the ſuppoſed Oil and Wick.—I know that moſt People treat theſe Relations as Fables; others think that the Lamps which before were extinguiſhed, took light afreſh upon the Admiſſion of Freſh Air, ſome that they made them without Wicks.—Dr. Plott, however, thinks, ſuch Perpetual Lamps Practicable, and propoſes, the Linum Aſbeſtinum, for the Wick, and that Naptha, or Liquid Bitumen, conſtantly ſpringing into ſome of the Coal Mines, will anſwer for the Oil, and will burn without a Wick.—*Vid. Dr. Plott, Phil. Tranſ. No.* 166, or in *Lowthorp's Abrig. V.* 3. *p.* 636.—Some again have imagined it to have been a Natural or Artificial Phoſphorus, that kindled immediately on the Immiſſion of Freſh Air; moſt Accounts agree in this, that the Lamps went out upon the Admiſſion of the Air, and Sir Thomas Brown in his Vulgar Errors, *B.* 3. *p.* 197. takes notice of the Perpetual Lamps, and ſays: why ſome Lamps included in cloſe Bodies have burned many hundred Years, is becauſe whatever was their matter, either a Preparation of Gold, or Naptha, the Duration proceeded from the purity of their Oil, which yielded no fuliginous Exhalations to ſuffocate the Fire; for if Air had nouriſhed the Flame, it had not continued many minutes, for it would have been ſpent and waſted by the Fire. This being the Reaſon why Fire ſometimes continued many ages in Flame without Fewel.

3. The real Foſſile Aſbeſtos. †

4. A Purſe made of the ſaid Aſbeſtos, or Incombuſtible Foſſile.——This Mineral has ſeveral Names, as 1. Aſbeſtos, 2. Amianthus, 3. Salamandra, 4. Linum Foſſile, &c. &c.

Aſbeſtos.] Found in the Iſland of Angleſea, in ſome part of Wales, Highlands of Scotland, in America, Aſia, in the Mountains of Arcadia, and various other parts of the World; a ſort of native Foſſil Stone, of a whitiſh ſilver colour, conſiſting of ſmall threads or longitudinal Fibres, inſipid, and indiſſoluble in Water, endued with the wonderful property of reſiſting and remaining unhurt in the Fire, which only whitens it. Aſbeſtos properly ſignifies an incombuſtible Body; may be ſplit in Threads and Filaments, from one to ten inches in length, a Genus to be diſtinguiſhed from the Amianthus.——The Amianthus has ſhort and abrupt Filaments, but not fit for ſpinning, but will do for Paper. *Vid. Phil. Tranſ.* No. 166.—And whereof poor People make Torches, becauſe they will not conſume in the Fire.———There are ſeveral diſtinct Species of the Aſbeſtos, and the white, looſe, thready kind, with broad filaments, not what is formed into Maſſes, but always remaining looſe, will be found preferable to all. This is found near the Surface of the Earth, in many Parts of Aberdeenſhire in Scotland, &c.——Cloth as well as Paper has been made of this Stone, and I have ſeen a Gentleman, a kind of a Philoſopher, at Amſterdam, who had a taſty Night-cap of it, which when foul he would throw it into the fire, and became better clean than if it had been waſhed with ſoap and water, as we do linen.——This kind of Cloth was highly eſteemed by the Ancients; being held equally precious with Pearls: a China cover, (i. e. a piece of twenty-three inches and three quarters long) being worth eighty Tale, i. e. 36*l.* 13*s.* 4*d.*———Its principal uſe according to Pliny was for the making of Shrouds for Royal Funerals, to wrap up the Corps, ſo that

TAB. XXIII.

Graptolithi, Figured Slates, and an Agat, with the Eclipſe on the Sun.

Fig. 1. A *Derby or Florentine Stone*, on which by the Hand of Nature is depicted a Beautiful Landſcape, it's ſuppoſed to be Iron, or a Mineral Subſtance that has marked the Landſcape, and occaſioned chiefly by Mineral Exhalations, ſtaining the Original ſoft Matter. Nature has no where been aſſiſted, except the Black Frame; there is another Landſcape equally Beautiful, ſame ſize, in the Britiſh Muſeum. I never ſaw in my life any Stones of this kind, ſo well imitating the Compoſition, invention, &c. of the late Famous Landſcape Painters.—There is a low Horizon, (A.) a large Sky, Trees on the fore Ground, (B.) and they are not done in that manner, or method of making Ornamental Trees, the general way of doing Landſcapes now a Days: but it

that the Aſhes might be preſerved, diſtinct from thoſe of the wood, &c. whereof the Funeral-pile was compoſed: and the Princes of Tartary, according to the accounts in the Philoſophical Tranſactions, ſtill uſe it at this Day in burning the Dead. The Wicks for their Perpetual Lamps, are made of it; or perhaps of a Subſtance ſtill ſuperior.——Septalla, Canon of Milan, had Thread, Ropes, Nets, and Paper made of the Aſbeſtos, of which the Britiſh Muſeum has Specimens. ——One piece of Paper in particular bore the fire very well, except the Ink, which turned a little red by the force of the Fire, which may be ſeen at the ſame place. But notwithſtanding the common opinion, in two trials before the Royal Society, a piece of Cloth made of this Stone was found to loſe a dram of its weight each Time. And a large burning Glaſs indeed, reduces it into little Glaſs Globulas, in proportion as the Filaments ſeparate; but common Fire only whitens it.

As the Foſſil is the product of our Dominions, and would be of great ſervice in Manufacturing it into paper, cloth for various uſes, &c. that the art was once known, no body will diſpute, and I wiſh ſome Ingenious perſon would recover it for the benefit of Mankind; for how many Ladies, Valetudinarians and Children have been burnt by their Cloaths catching Fire, for want of them being made of the Aſbeſtos? Beſides a great many Manuſcripts, Wills, Deeds, &c. As to its Generation, Dr. *Plott*, takes it to be a mixture of ſome Salt, and a pure Earth without Sulphur, coagulated in the Winter; and hardened by the heats in the Summer. The Salt, J. Keſſus ſays, is a *Liquid Alum*, of a Milky Subſtance inclining to Yellow, that ſweats out of the Earth. *Vid. Phil. Tranſ. No.* 172. *p.* 1051. It was anciently preſcribed for diſeaſes of the Skin, and particularly for the Itch. Sir A. Hume, Bt. one of my Worthy Subſcribers, had in his poſſeſſion a fine Species of Aſbeſtos, adhering to Talk, which is counted very curious, and indeed the Amianthus and Aſbeſtos are ſtoney Concretes of the talky kind, though differing from Talk in their external appearance. They are not near ſo bright, or ſo ſmooth and unctious; and are compoſed not of leaves or plates, as have been ſaid, but of long Filaments like Flax: The method of preparation, as preſcribed by *Ciampini*, &c. *Vid. Neumann*, *p.* 30.

Repreſents

Fig. 1

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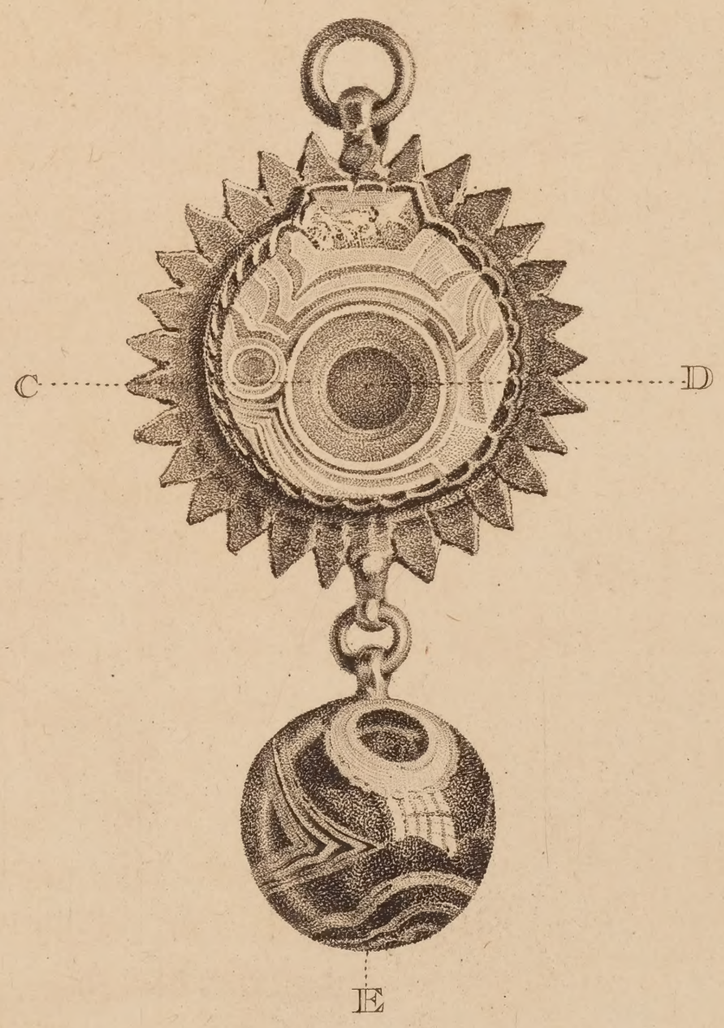

Repreſents Nature, and in a Ruyſdale-like manner, (ſo call'd by Painters when Trees, &c. are Natural, and not mannerd.)

2. The *India Agat* * a Pendant, ſet in form of a Heart, here Nature again has drawn on it a true Repreſentation of an Eclipſe on the Sun, (c.) and (d.) the Moon, on the bottom of which hangs an Onyx † drop (e.)—They have a Companion to it in the Britiſh Muſeum, which is an Eclipſe of the Moon.

* *Agate.*] A precious Stone, firſt found on the banks of a River in Sicily, from whence it is named, partly Tranſparent and partly Opake; uſually diverſified with a variety of Colours, Veins, Spots, &c. ſometimes exhibiting Figures, or appearances of Natural Objects, as Landſcapes, Woods, Rivers, Fruits, Flowers, &c.—The moſt celebrated *Agat*, is that of *Pyrrhus*, wherein were repreſented the Nine Muſes, each with their proper attributes, and Apollo in the Middle, playing on the Harp. *Vid. Plin. l.* 7. *c.* 11. Kircher, that famous Author, mentions to have ſeen a Stone, on which was depicted the four Letters uſually inſcribed on the top of Crucifixes, I.N.R.I. ſome real Crucifix he apprehends had been under ground, among Stones and other Rubbiſh, where the Inſcription happening to be parted from the Croſs, and to be received among a ſoft mould, or clay, ſuſceptible of the Impreſſion of the Letters, this came afterwards, by means of ſome Lapidific juice, or fume, to be petrified.——In the ſame manner, that Author ſuppoſes the Agat of Pyrrhus to have been formed, but others imagine thoſe Stones made in no other manner than Cameas, or Florentine Stones: Theſe kind of Agats, are claſs'd among the Anthropomorphos. There is likewiſe a particular kind of Agats, commonly call'd Mocoes, of which the Britiſh Muſeum has fine Specimens, they are beautifully poliſhed, on which are very lively and natural Repreſentations of little Landſcapes, Moſſes, Shrubs, and other Figures. ——They are compoſed of Chryſtal, debaſed by a large quantity of Earth, are merely the effect of one ſimple Concretion, and variegated only by the diſpoſition of the fluid, they were formed in, which gave their differently coloured Veins, or Matters.——And are very numerous, they are however arranged into ſome order, and firſt according to the different Colours of their ground; ſecondly, with regard to the Objects repreſented on them; are alſo divided with regard to the affinities they bare to other Stones, and are ſometimes denominated from the ſubject repreſented on them, like our Aſtronomical Agat above, from the Eclipſe being depicted on it.

The great Mr. Boyle, who is an Honour to his Country, takes Agats to have been formed of ſeparate beds, or ſtrata of fine Clay or Earth, brought by a petrifying liquor to coagulate into a Stone.—The ſame Author obſerves, that the Fire will purge away the Colours of Agat. That likewiſe Agats may be ſtained artificially by a ſolution of Silver in Spirits of Nitre, and the Figures and Ramifications of any Pictureſque Stone, whether natural or artificial, may be diſcharged with Aquafortis, with which the Lapidaries are well acquainted.—Thoſe who chuſe to be further informed may conſult M. Du Fay, who has given the art of ſtaining Agats, with divers beautiful Colours. *Vid. Mem. Acad. R. an.* 1728. *p.* 71.———I muſt not forget to mention, that the Seal Engravers eſteem this Stone for Seals; becauſe no Wax will ſtick to it; and are uſed for Sword-hilts, Knife-hafts, Beads, Cups, &c.

† *Onyx Drop.*] At the bottom (e.) is accounted a Species of Opake Agat. The word, in Greek, Signifies Nail; the Poets making this Stone to have been formed by the Parcæ, from a paring of Venus's Nails, cut off by Cupid with one of his Arrows.—There are four Species of the Onyx now in uſe among the Lapidaries, the bluiſh white one, with broad and white Zones, which is the true Onyx of the Ancients, and is compoſed of a bluiſh white Onyx, variegated with white and brown Zones.

The Onyx is found in ſeveral Parts of the Eaſt Indies, in Mexico, Bohemia, and other Places in Germany; and is formed of Chryſtal debaſed with a ſmall Admixture of Earth, in form of a Pebble and ſometimes of flat and even Plates, of a ſeries of Coats made by incruſtations round a central Nucleus; in ſhort, white Zones or Girdles are eſſential to an Onyx.

TAB. XXIV.

The Human Horn, and the Crotalum.

Fig. 1. ONE of the *Horns* * of Mrs. French, a Woman from *Tenterden*, a Market Town of Kent, who had a *Horny Subſtance* growing out of the back part of her Head; it is ſaid by one of the Officers at the Britiſh Muſeum, that ſome People allowed her a certain ſum per Year for to make a ſhow of her: but the Horn by ſome Accident broke off, which ſhe preſented to Sir H. Sloane, who gave her generouſly four Guineas in Return. But this Horn does not belong to the Woman whoſe Portrait they have at the Muſeum, her Name was Mary Davis, an Inhabitant of Great Saughall, near Cheſhire. "This Reſemblance was taken Anno. Dom. 1668, Ætatis 74. When ſhe was 28 Years old, an Excreſcence roſe upon her Head, which continued thirty Years like to a Wen, then grew into two Horns, after five Years ſhe caſt them; then grew two more, after five Years, ſhe caſt them again; thoſe upon her Head have grown four Years, and are to be ſeen."—The above is a Copy of what was wrote on the bottom of the Picture, and the Face is a Profile: Another Picture after her it is ſaid is in the Muſeum at Oxford, along with the two real Horns.—And in the late Sale of Sir John Dalſton's Collection, 1775, there was likewiſe a very curious Horny Excreſcence, taken from behind a Woman's Ear, with a Certificate and further Account thereof. In peruſing my Notes over of the Year 1772, I found another ſingular account of the Wife of a Tradeſman at Macon, in Burgundy, who for thoſe ſixteen Years paſt, has been afflicted with a *Horny Subſtance*, which grew out of the ſide of her Neck, to the length of five or ſix Inches, curling like the Horn of a Ram; ſhe had for ſome Years paſt cut it off down to its Baſis, which was two inches in Diameter, but it conſtantly grew again ſoon after; however a dextrous Surgeon made a Radical cure of this Extraordinary diſorder, by *diſſecting* it out from its Origin, which was found to be ſupplied by a quantity of matter ſimilar to the White of an Egg. If any one of theſe Women had lived or been born among the Ancient Egyptians, &c. they might have laid claim of a Pedigree to Oſiris, Bacchus, Pan, or any other

* *Horns.*] Now as this Woman's Horn has got ſomething of the Satyr in it, I thought it moſt proper to coop it along with the Crotalus.

of

Fig. 1.

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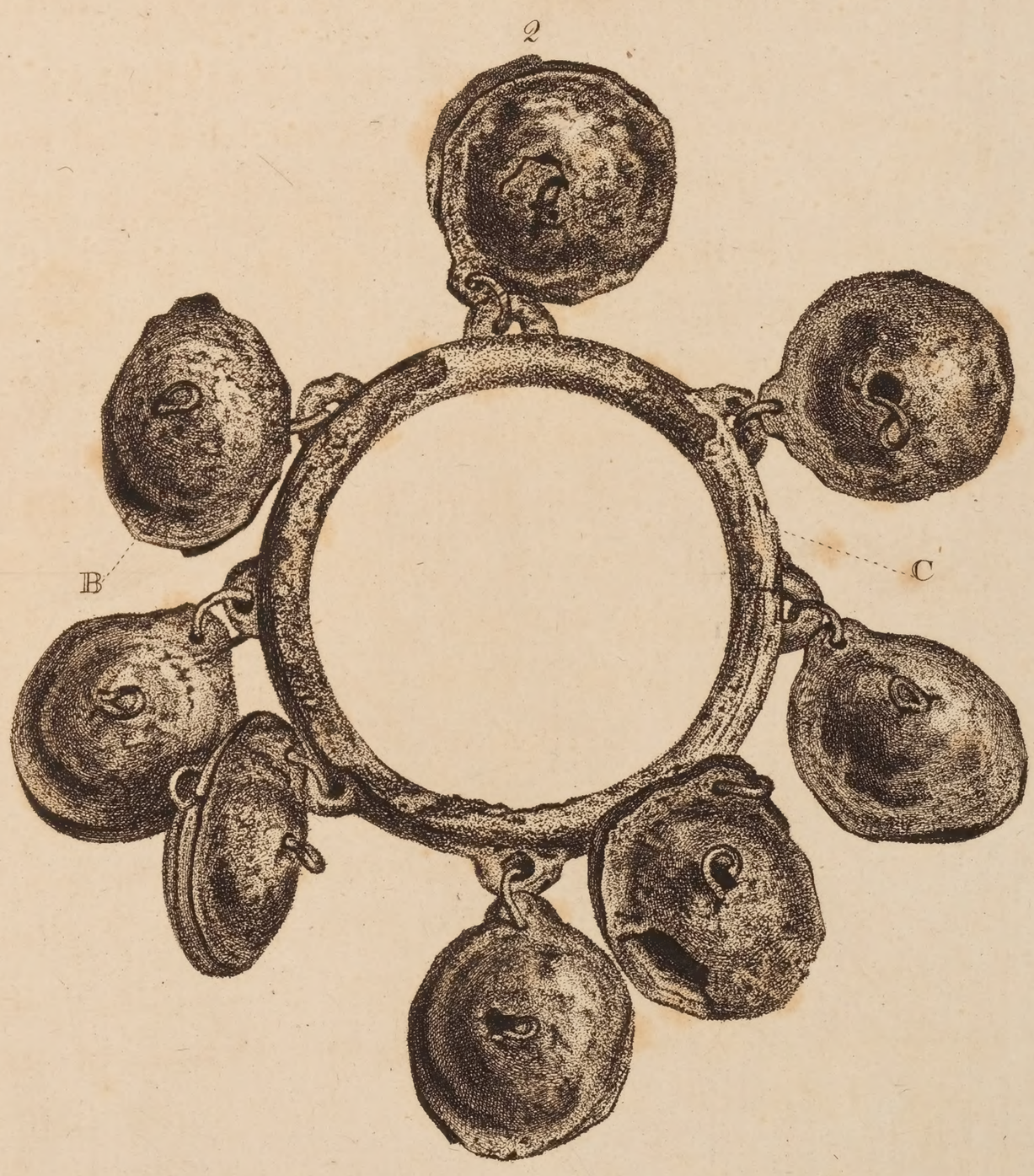


of the horned Gods, but moſt of the Gentlemen in this Libertine Age, do not look on theſe as a proper Ornament for the Fair-Sex; and yet it is very remarkable, that all thoſe Horns I have ſeen are always found on a Woman's Head, as if Nature laboured to put us in mind that there are Female *Cuckoos* as well as Males. I prefer the laſt Word before the Real one, the very ſound of which makes Men in general look very ſerious, and on the Contrary it makes the Women ſmile.—From this we find what different effects ſounds of Words, Muſic, Gold, &c. have on the *Membrana Tympani*, and Auditory Nerve; and thus from Sound and Muſic we are harmoniouſly led on to our Muſical Inſtrument commonly called a Crotalus.

Fig. 2. A *Crotalum*, † or kind of Cymbal, with eight round Plates, (B.) of Bronze or Braſs, hollow within, the Ring (c.) is Copper, and was uſed like the Siſtrum to mark the Cadence; the uſe of underſtanding it in thoſe Days was certainly more agreeable than we can at preſent imagine.——It is a very ancient Muſical Inſtrument, a kind of Caſtagnetta, and found on Medals in the Hands of the Prieſt of Cybele, &c. and differs very much from the Siſtrum, though Authors frequently confound the two. They were ſhook in the Hand, and in ſtriking againſt each other, made a quick tinkling Noiſe, like the ſmall Shells of Braſs, Ivory, or Wood, called Caſtanet, which Dancers rattle in their Hands, as at Sadler's-Wells, to accompany and direct their Motions and Cadences.—An Antient, in Pauſanias, ſays, that Hercules did not kill the great Birds of the Lake Stymphalus, but that he drove them away by playing on Crotola; but this Crotalum is entirely of a different Shape and more like the Caſtanet: the Crotalum therefore, if this is true, muſt be exceedingly ancient. *Lucretius, l.* 5. The Manner of driving Birds away from Orchards in Holland, now a days, with a Machine I call a Wind-Rattle, perhaps took its Invention from thence. Clemens Alexandrinus, attributes the Invention to the Sicillians, and forbids the Uſe thereof to the Chriſtians, becauſe of the indecent Motions and Geſtures that accompanied it.——I look on this as a Specie of Crotalus, perhaps from Crotalia. *Vid. Plin.* 9. 35.——" Jewels ſo worn, that they jingle as " they ſtrike againſt one another."——Theſe round Plates are likewiſe uſed in Cymbals, or what is called Tambourins, which we daily ſee accompany the Organs; and abroad, eſpecially in Holland, among the lower Claſs, where they faſten ever ſo many of theſe tin Jingles and Bells to their country Carts, &c. in the time of their Kermis, or Fairs, as a harmonious Preparation for Dancing.

† *Crotalum.*] We have endeavoured to aſſiſt a learned French Gentleman, who has called this Muſical Inſtrument a Crotales; for what is likewiſe called a Crotalum among the Ancients, is a Muſical Inſtrument made of two Braſs Plates, or Bones, as I have already ſaid, which being ſtruck together, made a kind of Muſic like the Caſtanets; and theſe I take to be the ſame which Hercules made uſe of.

TAB. XXV.

TAB. XXV.

Greek and Roman Teſſeræ, or Tickets.

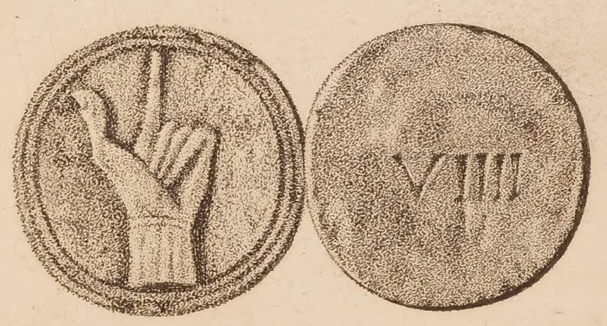
Fig. 1. THE Hand in Baſo Relievo on this Ticket * with the Thumb and firſt Finger up, the third, fourth and fifth Finger

* *Ticket.*] The Hollanders have a Proverb, viz. *Conſidering* is all, ſaid the Maid, and ſhe made but one Bed and laid with her Maſter; and the Engliſh ſay, *Well begun* is Half ended, for all our Actions whether the undertaking be good or bad, turns on the Axis of this remarkable Proverb, of which I am very fond, and find it always very difficult in beginning well. For if a Perſon makes a falſe ſtep, let us ſuppoſe a Rope Dancer, or a Young Lady, &c. the project of any undertaking, Work, Reputation, Life and Soul is irrecoverably Loſt, *i. e.* according to its conſequence: thus after *Conſidering* or a Foreſight, we will endeavour to make a good beginning with the Tickets, to avoid *Spots*, or any marks of Scratches in our *Reputation* as an *Author*.

Now before we enter to view or explain the following *Teſſeræ*, by way of Prelude, it will be neceſſary to obſerve, that theſe Tickets ſerved for various Purpoſes, and likewiſe ſignified a *Watch-word* among Sentinels in Roman Camps to prevent ſurprize, &c. Auguſtus Cæſar gave for his Watch-word Venus Genetrix; Pompeius Magnus gave Hercules Invictus, &c. and this was called *Teſſera Militaris*, there were others called *Teſſera Frumentaria*, the next was *Teſſera Nummaria*, and there was the *Teſſera Hoſpitalis*, of which we have given a ſlight ſketch among the Dice Page 44.—There were many more as the Teſſeræ of the Gladiators and Slaves which were Certificates or marks of Freedom, for to aſſiſt as Spectators and not as Gladiators, as may be ſeen from Gruter, M. de la Chauſe, Frabreti, and Montfaucon.——And the *Teſſeræ Convivales*, or Tickets by which they were admitted unto Feaſts, or which intitled a Soldier, &c. to a Dinner, according to Livy.———It is true that the Emperors uſe to give the Soldiers certain Meaſures of Corn, &c. and the Poor as I have ſaid before, Corn, Oil, Gold, Silver and other things; but beſides theſe they ſerved for certain Sacrifices, Feſtivity's, the Theatres and other Places of Diverſion, as Marks and counter Marks.——Their Character as to *Form* are various, and the *Matter* or Subſtance conſiſt of Ivory, Bone, Stone, Chryſtal, many others of Wood, like thoſe which are found at Herculaneum; a great number of them are Lead, and reſemble Coins, they repreſent Egyption, and Grecian Divinities, with heads of Emperors, or other Characters. *Vid. Count Caylus.* —Some others again we find with ſentences on which was wrote, *Fauſte vivas*, Live Happily, &c.—Thoſe who have writings on them, or Figurations, provided they have eſcaped the Sithe of Time, throw great light towards explaining them, but thoſe which have only Numbers, or ſome with Figures and Numbers, beſides their different forms and ſubſtances being arbitrary, has made many an Antiquary ſweat, in vain; and makes them very intricate and difficult for to Decide, yet there are ſome from their Peculiarity's, as thoſe of the *Gladiators, and Teſſeræ Hoſpitales*, &c. which may be eaſily underſtood.——But what is very remarkable, is that ſome of theſe Tickets have Baſſo-Relievo's on them, their ſubſtance being Ivory, Bone, and Stone, which required to be ſculptured, and their Letters, &c. engraved, ſome of which I have ſeen are very well done; now if we conſider the great quantity that were wanted, to ſupply the Spectators, their luxurious Taſte for encouraging their large Theatrical Sports in thoſe Days; and ſome again for ſo common uſe, we do think, as I have mentioned concerning an arrow Head of Flint, that perhaps they had a ſecret unknown to us, of making the above ſubſtances Soft or Liquefiable and fit for a Mould.—Since I wrote this, I have been ſo happy again of meeting with a Paſſage to ſettle this doubt by new Evidence, from Seneca's Epiſtle, xc. telling us that Democritus, by being well acquainted with the Egyptians, diſcovered how to ſoften Ivory,

and

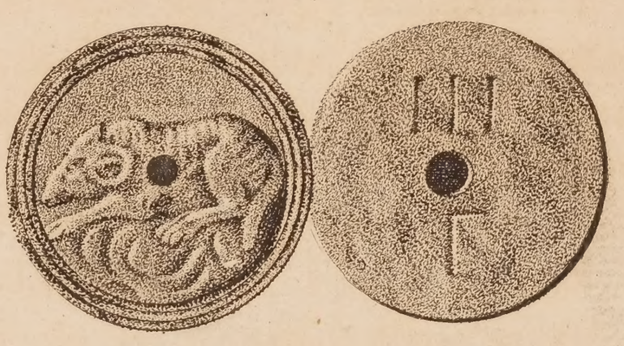
Fig. 1 A



2 B

3 C

4 D



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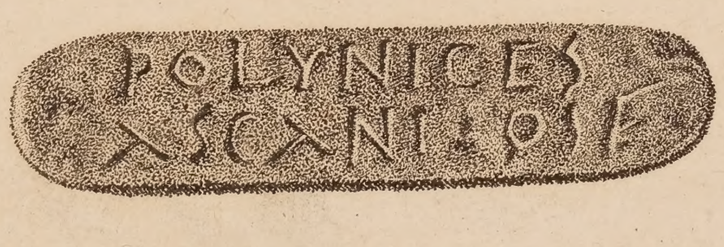

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down † ſignifies the number viii, or eight, being the degree of the Theatre; and the number ix, or nine, engraved on the Back, (A.) ſignified the Door, or

and by boiling a ſtone, learned how to convert it into an Emerald; * a green precious ſtone.—If they could ſoften Ivory, they might do the ſame with Bone, Flint, Stone, &c. and if they had the Art of tinging or imitating the Emerald, there is no doubt, nay it is confirmed, of their making Artificial Gems, which equalled the Originals both in Luſtre and Hardneſs; and being well acquainted with Chymical Operation; it is ſaid by Vopiſcus, that they uſe to make drinking-glaſſes, call'd *Allaſſontes*, which would change Colour like a Pigeons Neck or a Peacock's Tail.———Moreover it is ſaid, ſays Pliny, *l.* 36. *c.* 26. "That during the Reign of Tiberius, the Third Emperor, there was deviſed a certain temper of Glaſs, which made it pliable and flexible to wind and turn without breaking: but the † Artificer who deviſed this, was put down, (put to Death,) and his Work-houſe, for fear leſt Veſſels made of ſuch Glaſs ſhould take away the Credit from the Rich Plate of Braſs, Silver, and Gold, and make them of no Price: and verily, this Bruit hath run Currant a long Time. But what *booted* the aboliſhing of Glaſs-Makers, ſeeing that in the Days of the Emperor Nero, the art of Glaſs-making was grown to ſuch perfection, that two drinking Cups of Glaſs, (and thoſe not big, which they called Plerotos or Eared Cups) were ſold for 6000 Seſterces," a Coin among the Romans, in value the fourth part of a Denier, or two Aſſes and a Half, *i. e.* two Pounds of Braſs Coin and a Half; marked thus LLS. the two LL. ſtanding for Libtræ, Pounds, and the S. for Semi, Half a Pound; which afterwards, by turning the two LL. into an H. was thus marked, HS.

It is likewiſe ſaid by *Appion Pliſtonices*, there was to be ſeen in the Labyrinth of Egypt, a Coloſſus of Serapis, nine Cubits high, of an entire Emerald. *Vid.* for their beautiful Staining Stones, Glaſs, enamel and making Paſte, *Pliny*. Marble, &c. may be made ſo ſoft as to be planed as we do Wood, and I have thought many Years ago, that Wood might, when pulveriſed and mixed with a ſtrong Cement or particular Glue, be made fit for making of Figures, &c. in a Mould. We are not loſt here in a Labyrinth of Confuſion, our Subject is ſtill in my mind; I had no opportunity of introducing this any where but here: the intent of this, is to ſet the Imagination agoing, of thoſe who have a Genius for theſe Subjects, if by chance they ſhould meet with this.

What pleaſes me moſt, and every one to their liking, as the old Woman ſaid when ſhe kiſs'd her Cow,—is the *Teſſera Hoſpitalis*; they conſiſted of two Pieces which uſed to join when put together, or like one piece cut in two, with certain Characters or double Marks as did correſpond together when joined, as Bakers, and others mark their Tallies.——With theſe Tickets they juſtified the Hoſpitality which was contracted with certain Perſons, in caſe they travelled, &c. either for their Poſterity, or they might lend theſe Tickets to whom they pleaſed; on bringing theſe Teſſeras they were as well received with Lodging, &c. as the Perſon to whom the Ticket belonged.

O how Humane and Friendly this is!—Here is a Picture of Ancient Hoſpitality!—What a pity it is that ſo noble a Charity is aboliſhed, and ſo fine an Example is not known in Chriſtian Countries!

Thus have we endeavoured to open the Door, for to enter into the Uſe of the above Tickets.

† *Fingers Down.*] By holding down the Fourth Finger of the left hand, while the reſt were extended. The Egyptian Hieroglyphic Signifies the Perfect and magnified Number of ſix. The ancients expreſſed numbers by the Fingers on either hand: on the left they counted their Digits and Articulte Numbers unto a Hundred; on the Right Hand Hundreds and Thouſands, and though by holding the Finger Down in the Left, meant but ſix, in the Right Hand it ſignified Six Hundred. *Vid. Pierius, and Sir T. Brown's, Vul. Errors,*

* This is he who uſed to laugh at the Follies of the World, in hunting ſo eagerly after Riches and Honour; a great Traveller for the ſake of Knowledge, by which he became an excellent Philoſopher, at Abdera. (*Vid. Cic. and Ceneca, who quotes the above Author.*) Was a learned Man, he was a great *Orator, Philoſopher, Poet,* and a *Hiſtorian.* If any of theſe *Petit* great Men now a days, or other Men, will but make a Compariſon between their merit and them; but however, we ſhall all know by and by, who has merit and who has not; theſe Men of the firſt Rate I reſpect, and look on their Philoſophy, &c. as I would admire a fine Antique; either done by an Egyptian or Grecian Sculpture, and theſe are the People I would take for an Example.

† It is ſaid that the Suppliant came before the Emperor, and ſhewed him a Glaſs whole and ſound, which had been purpoſly broke before; he cauſed him preſently to be put to death.——*Vid. Cæl. Rhodig. l.* 20. *c.* 30. Every Perſon is ſenſible, that all Utenſils or Kitchen Veſſels, &c. made of Glaſs, or China, are more wholeſome to Eat and Drink out of, than any other Metal whatſoever, and if Fortune chuſes to ſmile on me once more; I ſhould like, if it even was for all the remaining part of my Life to find this great ſecret out; and I really believe I could make Glaſs, China, &c. Malleable if I had time: but Dame Fortune has neither Eyes nor Ears, and Kiſſing goes by Favour.

entry through which one was to pafs: this precaution was to prevent the croud from ftopping the Paffage. The fubftance Ivory, and fame fize.

2. A Bone cut in form of a Ram's Head, this Ticket ferved to announce the nature of Contribution in Victuals given to the People, and he that received fuch a one was paid in Mutton, the fame Quantity which is marked on the Back, B. xiii.

3. This *Teffera* or *Ticket*, (c.) was difcovered in Campania, near the ruins of Ancient *Capua*, *Capri*, or *Caprea*, (I believe this *Capri*, or *Caprea*, is 20 m. f. of the City of Naples.) It ferved for a Theatrical Ticket, in the Repreſentation of a God, entitled *Serapis*, ‡ the reft the name of the Author, and feems to fhow that he was called *Sofyphanes*; the letter Γ near the bottom, fignifies the feventh Row of Benches, that was to be occupied by the Poffeffor, the upper Part which is obliterated, may ftand for the number of the Door.—The Flower Lotus, ‖ placed on the other fide was the Symbol of this Deity, which fhews that this Piece was repreſented at the Time of the celebration of the Anniverfary of this God.—The fubftance of this Ticket is Ivory, fame fize, and fet in a Silver Frame to keep it from being further damaged; I look on this as being very curious and very valuable on account of its Antiquity.

4. The Lords of the Manor, or Maſters of Villages uſed to give to the Inhabitants Luſtral or Expiatory Victims, and Teſſeras, ſuch as the Ram, Sow, and Bull; which were ſacrificed in their behalf on the eleventh of May, this being the Time they addreſs'd their Gods in favour of their Harveſt, which we endeavour to prove or is proved by Hoſtenius from an ancient Ruſtick Kalendar.

The ſacrificing of the Ram, and the Flames underneath the Animal, are very well repreſented in Baſs-Relivo, on this Ivory Ticket, figure 4, and the

rors, p. 237.——Among the Moderns, they have an uſeful Invention of teaching Dumb People to ſpeak, or expreſs their mind on the Fingers, which I have ſeen performed with amazing Alacrity, by a Dutch Phyſician at the Hague.

‡ *Serapis, Oſiris, and Apis*, are the three different Names of one and the ſame God.——Serapis, Etymology or derivation proceeds from Cheſt, for *Oſiris*, whoſe Body after Death, was found incloſed or ſhut up in a Cheſt, (being killed by his Brother Typhon) from thence was afterwards called *Sorapis*, by the change of a Letter *Serapis*, from which the Poet made his Play, and for which this Theatrical Ticket ſerved. Apis, derives from a Word in the Egyptian Language, which ſignifies an Ox, as appeared after the ſaid *Oſiris* was interred, and which was worſhiped by the Egyptians, thinking it was *Oſiris*, and called it *Apis*. *See* Pantheon of the Heathen Gods, *p.* 336.——This *Oſiris*, or *Serapis*, the greateſt of all the Gods in Egypt, was ſucceeded by this ſtately beautiful Ox. *Vid. Plin. Hiſt. Nat. l.* 8. *c.* 40.

‖ *The Lotus.*] Of which we will give the following Botanical Relation: Alpinus calls it Lotus Agyptia; a name moſt Authors have copied from him. Sir Hans Sloane, Nymphea Indica Flore Candido, folio in Ambitu Serrato, others Ambel.——It is a Native of Egypt, the Eaſt Indies, and the hotter parts of America, and flowers in Autumn.——The Root, which is of the ſhape and ſize of a large Egg, is a delicacy with the People of the Eaſt, and accounted a very wholeſome and delicate food: they boil it, and eat it with the Liquor; it is ſo extremely abundant in the Nile, that it ſerves as a kind of univerſal food to the Poor, who have nothing to do but go into the place where the water is ſhalloweſt, and take up in an hour or two, Food for many Days for their Families.—There is not any Bread in the World (by report) more wholeſome and lighter than this, ſo long as it is Hot; but being once Cold, it is harder of digeſtion and becometh weighty and Ponderous. *Vid. Plin. l.* 22. *c.* 21. a Gentleman whom I very much reſpect, and often quote, the moſt learned in Natural Hiſtory, and one with whom I ſooner would err, than be in the Right with his Criticizers.

Roman

Roman Numeral Letters (D.) three, on the back of this Ticket have the ſame Sgnification as the Greek Letter at the bottom. I muſt own I looked on Number Three as the date of the Month on which the Sacrifice was fixt, but meeting with the above Paſſage, we will rather with more Authority ſuppoſe, that the Perſon was entitled to a quantity of Money in Gold, Silver, or certain Meaſures of Corn, Pullet Eggs, likewiſe various Animals, and many other uncertain things, from a Paſſage in Lampridius, ſpeaking of Elliogabalus.—As to the uſe of the hole in the middle of the Teſſera, I am not aſhamed to own my ignorance, unleſs it was to hang on the Gueſt, or ſome ſuch uſe for to hang by.

5. From the Explanation of the laſt Ticket, the numeral Letters both in Latin, and Greek, on the front of this Teſſera, (5.) will be eaſily underſtood, and as there is no figure or letters, but the Number fifteen, it's impoſſible to judge with any certainty, for what it was intended, unleſs it ſerved for the degree, or the place the Spectator was to occupy in the Theatre, or any other places of Diverſion; the ſubſtance of this Teſſera was a beautiful Chryſtal, of a Globular form, and the Number 15 engraved in the very ſubſtance; and the Reverſe of the Number is ſeen through the Back part of this Ticket, figure (E.)

6. and 7. As they are of the ſame bigneſs, and form one piece when laid on each other, as if it had been cut in two, I muſt own I took this for a *Teſſera Hoſpitalis*, but the Earl of ———, ſuppoſes the word Polynices to ſignify the name of a Play, which was ſtill more confirmed by Lady ———, who informed me that in a French Book, entitled Theatre Greek, is mentioned the Tragedy of Polynices, &c.

This Polynices was the Son of Oedipus, and Brother of Eteocles, but Eteocles being the Elder ſon, agreed with his Brother Polynices, that after their Father's Death, they ſhould Rule alternately Year by Year, but he having reigned his Year, would not reſign the Government to his Brother; upon which a War enſuing, they met in the Field, and killed each other. Their Bodies being burned in one Pile, the Flame parted, to ſhew their Antipathy, when Dead, was as great as when Living. *Vid. Stat. Theb.* 12, 430. Figure (7.) being very much obliterated, my Friends and myſelf have not been able, after a deal of ſearching to make it out, and as there are a great many Antiquities, the Explanations of which are only Conjectures, ſo there are many, of which nothing can be ſaid, though the Plan I had formed to myſelf was not to draw any thing of that kind; we wiſh however the Reader will accept of our beſt endeavours, as we ſuppoſe this Ticket to be the name of the Entertainment after the laſt Tragedy, or may be the name of another Play; what makes me think ſo, is their ſubſtance being the ſame, and they fit exactly when put together, or perhaps it ſtands for the Name of a Man and Woman.

TAB. XXVI.

A Roman Patera, & a large Gold One ditto.

Fig. 1. A Shallow Red Roman Patera, * Pocullum, or little Cup. Found at Black Stakes, below Chatham, upon the ebbing of the Tide; the in and Out-ſide varniſhed, † and the Word in the Inſide *Primani*, ‡ perhaps ſignifies a Breakfaſt Cup belonging to the Roman Soldiers of the firſt Legion, when they invaded this Kindom, and not the name of the Maſter of the Pottery. *Vid.* TAB. XXII. *on Lamps, for the Word Januari.*—Like thoſe ſkilful in *Pyrotechnics*, or the Art of Fireworks, entertain the Spectators; ſo we endeavour at our coming and going, always to throw ſome pleaſing Squibs, or Lights on Subjects; eſpecially where there is but little to ſay, or when we cannot be Deep;—But ſometimes they are dry and inſipid by Nature; then again we endeavour to flouriſh them off with a juſt Taſte and *bon gout*, always lively, never low-ſpirited and deſpairing, for it was never my Intention the Reader ſhould grow weary

* *Red Roman Patera.*] Of Engliſh Manufacture; theſe are dug up in different places of this Kingdom, and theſe Roman Potteries have likewiſe been diſcovered in many Places; ſuch as about *Midway* between Wilberfoſſe and Barnby on the Moor, ſix Miles from York, in the Sand-Hills, or riſing Ground, where now the Warren is:—Another Roman Pottery on the Sand-Hills at Santon, a little way off Brigg, in Lincolnſhire, &c. The red *Pateras*, and likewiſe their Urns, was what they vallued themſelves moſt on, as if they intended to eternize their Names to future Ages.

† *Varniſhed.*] Or what we call Glazing, this was done with a bright Coral Colour, but far more Healthy, Beautiful, and Laſting, than our modern way of Leading, which will ſometimes crack with Heat and Moiſture; and on account of the Lead Fumes, which it emits when on the fire, is certainly therefore more Unwholeſome; what further concerns their glazing, this was performed with dipping or by the bruſh; and muſt have been done before baking. *Plin. Hiſt. Nat. Lib.* 35. *c.* 15. *and l.* 36. *c.* 19.———Where he treats on the Nature of Bitumen, a fat, tenacious, inflammable mineral ſubſtance, or Foſſil Body, ſays it ſerves for diverſe and ſundry uſes; ſuch as—☞ "For braſen Chauſers, Pans or Kettles, or ſuch-like Veſſels, be enhuiled therewith, it hardens them againſt the violence of fire. I have ſaid already, that they were wont in old Times to Varniſh their Images with bitumen: for it ſinks into ſolid Statues, Pateras, &c.———It has been uſed in Mortar, alſo inſtead of Lime, and with that kind of Cement were the Walls of Babylon laid, and the Stones ſodered together. Iron-Smiths alſo have much uſe of Britumen, and namely in ſanguining or colouring their Iron-work; and Nailers, eſpecially about their Nail Heads; many other ways likewiſe it ſerves their turn.

‡ *Primanus*, (1.) The Lieutenant that appointed Wages to the firſt Regiment, (2.) *Primani*, the Soldiers of the firſt Legion as I ſaid above. (1.) *Feſt.* (2.) *Primani Aquilam abſtulere, Tac. Hiſt.* 2. 43.

and

Fig. 1

B

2

and fall a ſlumbering over our beſt endeavours; or like the Meteors, whoſe quick Velocity and ſparkling Light, ſometimes will dazzle the Sight; thus we labour to *illuminate* the Mind. Once more like any Thing that gives Light; a Pharos, a Taper, or whatever elſe you pleaſe.—And now we'll give the Reader a Reliſh with an *Ancient Breakfaſt*. This was termed *Jentaculum*, like our Engliſh Word hath *a jejunica*, from faſting: In former times it was called a Silatum, from Sile, the name of a certain Herb, with the Root whereof the were wont to ſeaſon that Wine which they had at Breakfaſt: for as Plutarch ſaith, their Breakfaſt was nothing but a Sop dipped in Wine. *Plut. in Sym. l.* 8, *q.* 6.

2, A Large Gold Patera, dedicated to Bacchus, of Sir William Hamilton's Collection, in the Britiſh Muſeum. This Golden Patera was found at Gergenti, or Gergentum a town of Sicily, or Agrigentum; the Uſe of it was deſtinate for the Sacrifices, it ſerved for the Libations of all Kinds; the Oxen circling round this Patera, indigitate it was conſecrated to Bacchus, the God of Wine; which in moſt ancient Times, the Grecians adored under this Form of the ſaid Animal: The Creſcent (B.) deſigned in Granites on the inner Center of the ſaid Patera, is the Sign of Bacchus's Horns, which gave him the Name of Keraſphoros, or Hornet, as we find in Dyoniſiaqus, the Roman and in the Latin Poets.

Keraſphoros, I ſaid, though he is likewiſe called by many of the Greeks, Bugenes, that is born of an Ox; and from thence Tauriformis, or Tauriceps; and he is ſuppoſed to have Horns, becauſe he firſt plough'd with Oxen, or becauſe he was the Son of Jupiter Amon, who had the Head of a Ram. He is repreſented with Horns alſo in the Statues, Relievos, and Coins, and the Poets generally depict him thus;—" *Put but on Horns, and Bacchus thou ſhalt be.* ‖ *Ovid.* Ep. Saph.——But now again we proceed,—*By Wine and Mirth the Beggar grows a King*:—From thence we may learn that Bacchus makes as many horned as Venus. And why not with Horns?—for Wine not only makes Men forget their Cares and Troubles, but it renders even the meaneſt People Bold, Inſolent, and Fierce; exerciſing their Fury and Rage againſt others with their Tongue, as a mad Ox gores with his Horns.——Some again think that Bacchus was ſaid to be horned, becauſe the Ancients on their Tables uſed Horns to drink out of, inſtead of other drinking Veſſels. *Vid. Xenophon, l.* 6 & 7. Which Cuſtom has remained among the Northern Nations a long while. *Plin. l.* 11. & *Tho. Bartholinus.*——The form of this Ancient Patera, of which there are but three in the World, as I have been told, is round and very ſhallow, with two other Circles within; the different Diſtances of each form a beautiful variety; the outward Ornaments, now called *Carlo Marattis*, moulding, and the Granates are ſtill

‖ *Ovid.*] Another Favourite of mine, eſpecially his *Metamorphoſis*, which I commonly call the Painters Bible; an eaſy and excellent Poet, a wonderful great Reader, and who has diſpoſed into very agreeable Compoſitions, Times, Perſons, and Things, very artfully, and infinitely different; ſo that I know no Author, whoſe Works make better entertainment, and pictoreſque Pictures than his.

admired in our Days in Picture Frames; but the Oxen which I have copied exactly, are like moſt all the Animals of the Ancients, who are generally as remarkably bad, as their Statues, &c. are fine, and in which the Artiſts ſeem not to have ſufficiently conſulted with Nature.—The ornamental Part of this Patera was chaſed, and it is the ſame Size.

TAB. XXVII.

Nautilus Papyraceus, or Paper Nautilus.

Fig. 1. THE *Nautilus*, * or *Fiſh*, a caſt from Nature *in Wax*, and placed in the Natural Shell, as big as the Object, and ſo are the three following Shells: (A.A.) The Shell, (B.B.) the two foremoſt Legs without their *Membranous Sails*, (B.B.) the *Real Sails* and Legs from a dried and diſſected Nautilus, *Vid.* center of the Print half as big, (c.c.) the Oars or Limbs, by means of which the Fiſh Swims. This Nautilus, or Cuttle Blubber, is called by the *Neapolitans*, *Pulpo Seccia*, becauſe the Head, Body, and Limbs, are ſimilar to thoſe of the *Seccia*, or Cuttle Fiſh. By us it is called the Sailor from *Nautilus*, a ſpecie Turbinated Sea Shell, of a compreſſed figure, the Whirl or Volute, hid within the Body.—It is ſuppoſed that Men firſt took the hint and method of *ſailing and rowing* in Veſſels from this Creature, from whence this known Verſe of Pope,

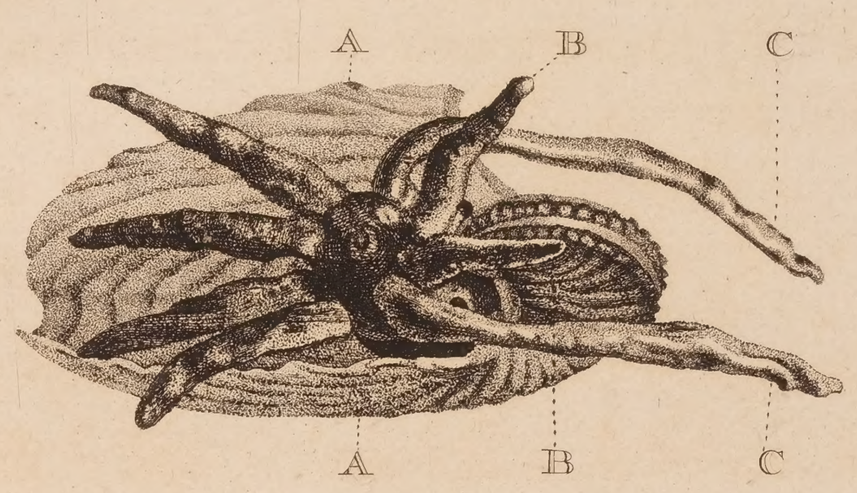
> " *Learn of the little Nautilus to ſail,*
> " *Spread the thin Oar and catch the driving Gale.*

There are two diſtinct Genera of Nautilus, the thin, and the thick Shelled Nautilus, of which there are a variety of Characters in each.—The thin and

* *Nautilus.*] The Shell of the Paper Nautilus, is ſeldom found perfect, on account of its ſubſtance being ſo thin, and when deſerted like a ſhipwreck, is daſhed againſt the Rock, Shallows or upon the Shore.—Both the thick and thin ſhelled Nautilus, are often confounded by Authors, and generally repreſent the Animal as ſupporting, or ſtretching a (or one) membrane between its Arms.——Whereas in reality, there are two, it is not my intention to mention theſe otherwiſe reſpectful Authors; for though they were miſinformed, it was not their deſign to deceive others. Hereby ſetting an example for ſevere Critics, who take a delight when they have an opportunity of ſtinging the ingenious and learned; for to make themſelves paſs for great Men, forgetting at the ſame time how liable we all are in committing of Errors.——I hope the Wax Nautilus, figure (1.) is well diſpoſed in the Real Shell, for I drew it as I found it, and as it was given me; the real ſails of the dried one is not ſo well as I could wiſh, but we muſt make the moſt of a bad bargain. Better this than nothing, and a Lark is better than a Kite.

flatted

Fig. 1



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flatted Paper Nautilus, (of which we give a drawing,) theſe Species when they are to ſail, extend the two foremoſt Legs on high, and diſplay the two Membranes: which ſerve for Sails, the two other Arms (c.c.) they row with, and ſerve as Oars, the hinder Limbs as a Rudder at the Stern, by which the Architect of nature has ordained the courſe of this Veſſel to be governed.—Thus numbers of theſe Creatures divert themſelves in the Mediterranean, and Eaſt Indies, of various ſizes, when the Sea is calm; but as ſoon, and before a Storm riſes, or if diſturbed, they haul in their Sails, &c. and take in as much Water ſufficient to plunge themſelves down and then ſink to the bottom.—It ſometimes quits its Shell, and returns to it again, but when it's unfit for ſailing, it forſakes it entirely;—when it begins to ſpring a Leak.

2. This *Purpuræ*, † has very Ornamental Protuberances, and according to my opinion one of the moſt elegant Shells; theſe Protuberances, even the very ſmalleſt are cut from the top to the bottom, with Minuter Beauties, reſembling *curled* Cabbage Leaves, or *endive*, raiſed for Sallads; the body of the Shell is White, of an Aſh Colour, and the Protuberances are a Browniſh Black, either all over, or at leaſt at the Extremity. I copied Nature as I ſaw it, and I am ſorry my ſhell has none of this Black, owing to theſe Shells being frequently bleached.

3. The *Wendel*, or *Wentel Trap*, ‡ ſo named by the Hollanders, who find it in their Molucca or Spice Iſlands; but in this Country it is called the Royal Stair-Caſe. It was once in high value, and often uſed to ſell for Twenty Guineas and upwards. It is generally claſſed among the Turbines, or Screw-Shells, Pearl-Colour like and ſmooth.

4. *Echini Marini*, ‖ without its Spines, the Sea Hedge-Hog, or Urchin, the

† *Purpuræ.*] This is a very beautiful Species, called *Purpuræ*, from the Purple juice each Shell-Fiſh yielded, and in Pliny's days the fine doubld dyed purple of Tyre, called Dibapha; one could not buy a pound of it for one thouſand Denarii, which is more than 30l. ſterling. *Vid.* for this dye, and when the Romans begun to weare purple firſt. *Plin. l.* 9. *c.* 39.——The prodigious great price of the dye, proceeded from the little quantity of purple, the vein of the Neck and Jaws, each Fiſh produced, and conſidering the long Robes, and Mantles they wore, occaſioned the purple liquor perhaps to be ſcarce.——But ſince the Cochineal inſects are gathered from, or upon the *Opuntia*, and being eaſily got in great quantities; this once famous Royal Dye of the Ancients, is entirely thereby eclipſed, and now out of date.——The above Shell is very rare, and once very much valued, I have been informed, that Cardinal Gualteri gave a very great price for one, which I ſhould be aſhamed to mention.

‡ *Wentel-Trap.*] "It is an anecdote of the *Wentel-Trap*, worthy to be tranſmitted, as it ſhews the value of particular Species at Times, that in 1753, at the Sale of Commodore Liſle's Shells at Langford's, four Wentel-Traps were ſold for Seventy-ſix pounds thirteen Shillings, *viz.*

	L.	*S.*	*D.*
Firſt day, Feb. 21ſt, lot 96, one not quite perfect	16	16	0
Third day, lot 98, a very fine and pefect one	18	18	0
Fourth day, lot 101, one for	16	16	0
Sixth day, lot 83, one for	23	23	0
	£ 76	13	0

See *Da Coſta's. Conch. p.* 205. A Gentleman extreemly well verſed in Foſſils, &c.

‖ *Echini Marini.*] It is certain that the *Sea-Urchin* does throw out at the Lower Aperture of its Shell, when it pleaſes, certain Bodies, which reſemble not a little the Legs of a Star Fiſh; but theſe ſerve not at all to its motion; but, on the contrary, their real uſe is

to

Sea Egg, the Sea Cake, are all Engliſh Names of the different Species in Ichthyology. It is frequent in our Seas, and in moſt Parts of Europe; it is generally armed with a great number of Spines, or Prongs, which are movable at the Animal's Pleaſure, by means of Muſcles, that communicate with the Spines through the Papillæ of the Shell, the Animal uſes theſe Spines both for its defence and inſtead of Legs, to walk from place to place by rolling themſelves and tumbling round, though ſometimes moves in a Spiral line.—Mr. *Reaumur*, that ingenious Author, and whoſe induſtry has left nothing, for to be added on this ſubject, has frequently ſeen them walk at the bottom of a ſhallow Baſon in the Sea Water, with no other Aſſiſtance than that of their Spines.

to keep the Creature ſtill, and fixed.——Mr. R—— has choſen rather to call them Horns than Legs, reſembling the Horns of Snails; the animal makes uſe of theſe to feel about, and ſerve the Creature as a Staff does a blind Man in his walking.——Theſe Horns are every where diſperſed, among the Spines, all over the ſurface of the Shell, but when taken out of the Water, they are no more to be diſcerned.———It has an Aperture at the very ſummit of the Shell, and another at the baſe, juſt oppoſite to it; this is the caſe in the common kind; for there are great varieties in the place of the holes, in the Species: the upper is ſuppoſed to ſerve it to diſcharge the Excrements by, and at the lower aperture is placed the mouth of the Animal.—This Creature may march with its mouth downward; or upwards, or in any direction like a wheel.———The Legs and the Horns cover all parts of it, and able to move every way: what a prodigious number of Muſcles muſt this little Creature have, to be able to move ſeparately thirteen hundred Horns, and more than two thouſand Spines, which ſerve for Legs. *Mem. Acad. Par.* 1712.———The *Sea-Urchin Shell*, as it is delineated, is ſtripped both of its Spines and its Horns; it is a hard Body, and appears a beautiful piece of Workmanſhip, with an innumerable multitude of Papillæ.———The Spines are apt to fall off, when the Animal is dead, or on the ſlighteſt touch.——They were Anciently eaten raw before Supper, as Oyſters are now, and as much eſteemed; though I have met with ſome Gentlemen as uſed to boil them in the Shell, as we would an Egg, and according to General report, the Fiſh is good to Eat, and of a Glutinous Quality.—Its colour as nature ſeems to me, is of a Duſky Red, with a mixture of white, but becomes whiter by laying a long Time on the ſhore; there is no ſuch thing as giving an accurate deſcription of their Colours, for they vary as much as the Human Complexion, the Dutch Boors and Sailors are very fond of wearing Silver Buttons taken from caſts of this Shell, &c. which are really Ornamental, from whence the name of the Round Button-Fiſh, &c. *Vid. p.* 3.

From my own Obſervations on Nature, I got this further to remark on Fiſh in general; that they are endowed with Senſe, do hear, ſmell, ſleep, and have the other Senſes; that their Eyes ſhine by Night, and of all Animals have the largeſt Heads; exceed them in Bulk, that the Females are commonly bigger than the Males, and ſeem to have the Gift to foretel the Weather, or things to come, know the different ſeaſons, tranſmigrate like the Birds of Paſſage, from one country to another, and laſtly, are ſuppoſed to be the only Animals that were not deſtroyed by the Deluge.——To this we will accompany a remarkable Relation concerning Fiſh, by an Author of Good Credit and Veracity, that is Buſbequis, who was ſent Envoy from Ferdinand King of the Romans, to the Turkiſh Emperor in 1554.———He ſays, "That at Buda, the Capital City of Lower Hungary, he ſaw a Fountain without the Gate of the Town, in the Way leading to Conſtantinople, the water whereof, at top, was boiling hot, and yet at the bottom there were fiſhes playing up and down, ſo that you would think they muſt needs be thoroughly boiled before you could take them out."—*See Buſbequius's Epiſtles, p.* 19.—And from another Voyager in the Indian Ocean, to New Guinea, in 1769, who told me likewiſe his ſeeing live Fiſh ſwimming in *Hot Water*; his Account was thus, "About two Leagues from Calambia, in a ſmall village, he found a Rivulet, whoſe water was boiling hot; for Reaumur's Thermometer being plunged into it, even at the diſtance of a league from its ſource, roſe to 69 degrees: Yet to his inexpreſſible ſurprize, he found there the Plants and Shrubs in the fulleſt vigour, though their roots were ſteeped perpetually in this hot water, and their branches were ſurrounded with the thick vapour it ſent forth, a vapour ſo ſuffocating, that the Swallows which ventured to paſs over the Stream, even at the height of ſeven or eight Feet, fell down Motionleſs. The Spaniſh Governor has built ſeveral Baths along the courſe of this Rivulet; but what aſtoniſhed him moſt, was to ſee Fiſh ſwimming in this Water, whoſe heat was ſo great, that he could not bear

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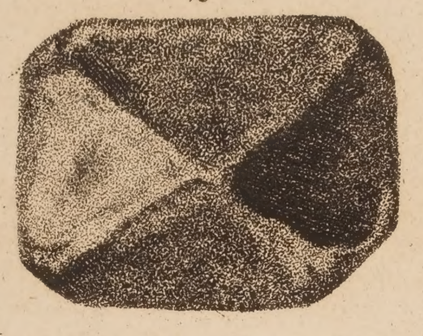
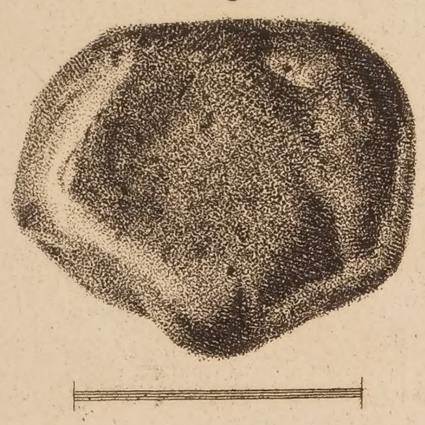


Fig. 1



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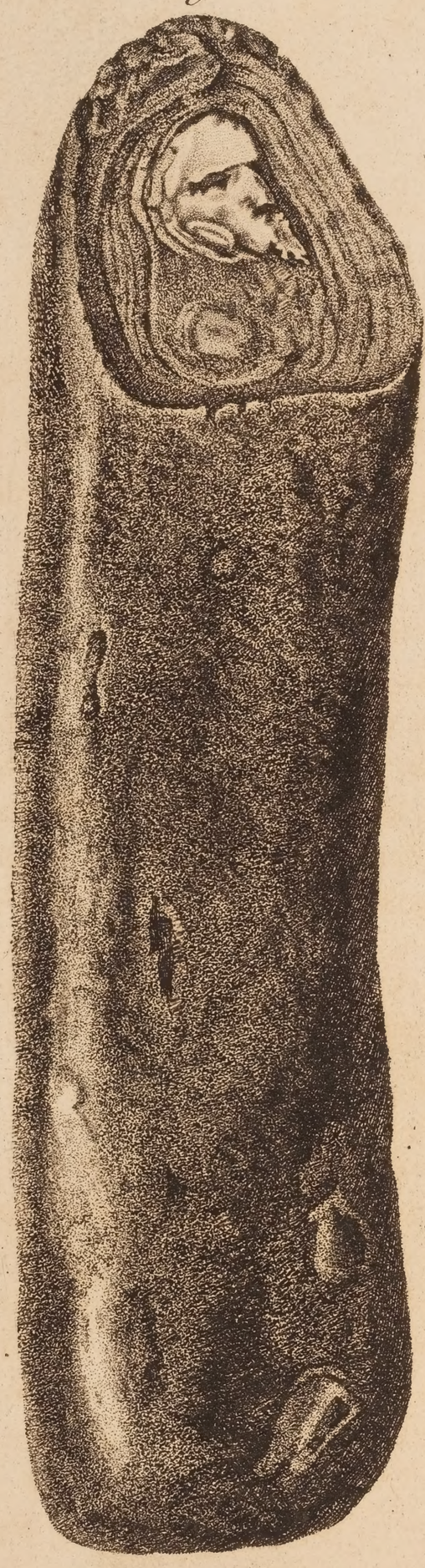

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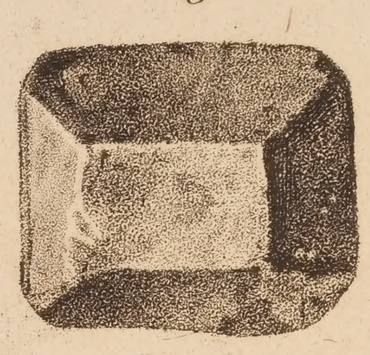

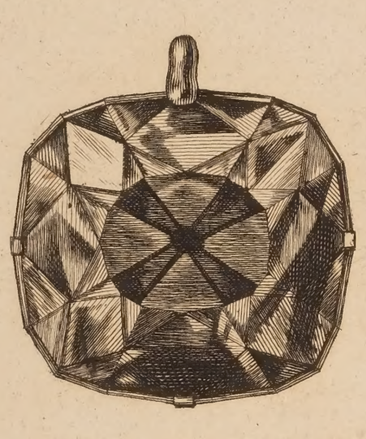

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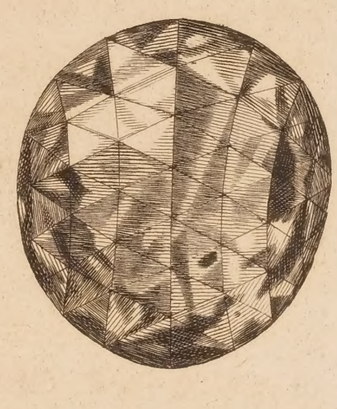

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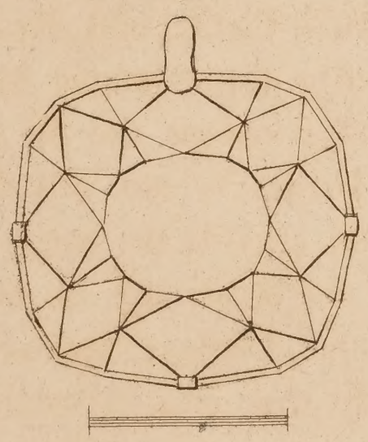

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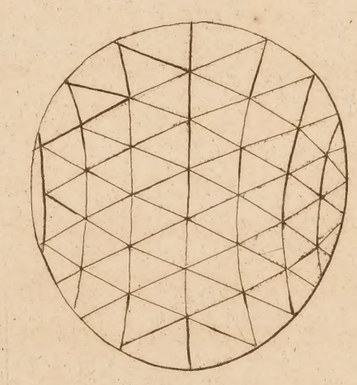

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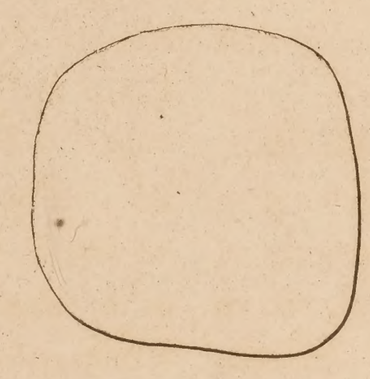


TAB. XXVIII.

Governor Pitt's Brilliant Diamond, &c.

Fig. 1. A Model, an Real form, or Expanſion, and the line underneath ſhews the Depth of the rough Diamond, of *Mr. Pitt.*

Fig. 2. and 3. Is the Progreſs of the Lapidary of the ſaid Diamond,

bear his Hand in it. He uſed all poſſible means to get ſome of theſe Fiſh, but their extreme Agility put it out of his Power to catch even one: So that all he could obſerve was, that they had brown Scales, and were, generally ſpeaking, about four inches in length.

I muſt not forget this pretty Anecdote upon Fiſhing or Angling, and Fiſh. All Fiſh regulate their Times of eating and abſtinence by the Temperature of the air, and the quarter from whence the wind blows; and would thoſe perſons who are lovers of Angling take the Pains to keep a few ſmall Fiſh in glaſſes, they might at any time eaſily foretel, from their taking or refuſing Food, what ſport is to be expected, and often ſave themſelves many a weary ſtep taken to no purpoſe.

It has been obſerved, from Fiſh kept in jars, that ſuch as have lived awhile together, contract ſo great an affection for each other, that if they are ſeparated, they grow melancholy and ſullen, and are a long time before they forget the loſs.—Two Ruffs had lived very ſociably together from Chriſtmas to April in a jar of water; one of them, at the requeſt of a friend, was given to him. After this ſeparation, that which remained was ſo affected with grief, that for three weeks it would eat nothing. It was therefore ſent to its companion, upon which it eat immediately, recovered its former briſkneſs; and ſeemed to be very happy.

Laſtly, to all thoſe who *bear up the Helm* of this State, I would be glad to take the liberty of putting them in mind that, in 1435, the Company of Fiſhmongers of this City greatly impoſed upon their fellow Citizens in ſelling their Fiſh, by preventing all foreign Fiſhermen from cutting to pieces, or otherwiſe ſelling their Fiſh by retail; therefore, to obviate ſuch impoſitions for the future, it was by Parliament enacted, That no perſon whatſoever ſhould preſume to hinder or obſtruct any Fiſherman, either foreign or domeſtic, from diſpoſing of his Fiſh as he ſhould ſee convenient, upon the penalty of 10l.——If a like Act was to paſs now a days, it would be of infinite ſervice to the Inhabitants and Poor of this great Metropolis, &c. their health and purſes: for there reigns a general diſcontent among all degrees of People, and as the dearneſs of Fiſh, and all other Proviſions is a ſubject that well deſerves to be ſearched narrowly into; pray let us ſuppoſe once a Famine, and its Conſequences: I preſume every one has a right to ſacrifice his judgment, and give his opinion for the good of this Country, that the real cauſes may be hit on, expoſed and rectified: that we may catch a good wind, and with an eye on the ſail, right the Helm, or Helm a Midſhip, and ſo voyage into the old right Paſſage, or that point of the Compaſs which will ſteer us into that deſireable Harbour call'd Plenty and Reaſonableneſs.——Thus we labour to throw in our Modeſt *Mite*, and ſo repaſs to what concerns the *Method of Claſſing* Shell-Fiſh, &c. However, we will ſketch down a few outlines of what regards the method of claſſing of Shell-Fiſh:—All the Shells are to be arranged, under three Principal Claſſes; and all and every Species, are to be divided into a Number of Families, according to their variety of Characters, and are always determined by the Mouth.——The firſt Claſs are called Univalves, or only one Shell, one Piece.—The ſecond, Bivalves, or two Shells, two Pieces.—The third, Multivalves, or more than two Pieces.—Theſe three are the principal Characters, all the other varieties in Shells may be eaſily underſtood by Compariſon, and a little ſtudy even by thoſe that are utter ſtrangers to this entertaining ſtudy of Shells, ſo as to refer any of them to its proper Claſs and Family.

By particular deſire, we have added alſo the Formation of Shells, which we ſuppoſe will be likewiſe very acceptable: they are formed from a matter which perſpires

or the firſt and ſecond cutting, all three from Caſts in Metal, of this valuable Diamond. *

ſpires from their bodies, and hardens and condenſes in the air, and forms a viſible coat all about the Fiſh.—— The Animal is only produced from the Egg, the Shell is formed afterwards, the moment the Animal is hatched and begins to tranſpire.—What is here related concerns the Common Garden Snail, Naturaliſts ſuppoſe from theſe the like formation of all other Animals covered with a Shell; this Mr. Reaumur, has proved by experiments. Now to this we are obliged to join the formation of the beautiful variety of Colours on Shells, like Muſical Notes, and other Characters, &c. The head of the Snail, &c. is always at the Mouth or opening of the Shell, and its tail at the other extremity, or what we uſually call the top of the Shell; and the body of the Snail from whatever cauſe, always turns itſelf into a Spiral, and gives origin to the volutæ of the Shell.——The Neck of the growing Snail is the part which principally forms the Shell, and the various coloured rays, or lines on Shells, do viſibly appear upon the Neck of the Animal. And if a grown Snail be minutely examined, you will always find them placed juſt even with the black lines or rays which twirl gradually round the Shell. This different colour paſſes from the Animals Neck as through ſtrainers on the Shell.——What relates to the inner-lining or ceiling of their Shelly Habitation, this is always Whitiſh, and has no variety of coloured lines, and is formed by that poſterior part of the Snail's body as proceeds from the Neck. Now from the formation of the Shell, and the variety of Colours of the Common Garden Snail, which tranſpire through the Neck, from various points or ſtrainers, as has been ſaid; it will be very eaſy to form an idea how to account for all the variations of colours and forms of the moſt beautiful Sea Shells.

* *Diamond.*] By the Ancients called *Adamant*, the firſt in rank, value, hardneſs, and luſtre, of all Gems found in the Eaſt Indies, and the Brazils; but theſe are not ſo fine. In Golconda, both Merchant and Miners go generally naked, with only a poor Rag about their middle, and a Saſh on their Heads; they dare not wear a Coat, leſt the Governor ſay they have thriven much, are Rich, and ſo enlarge his Demands on them: however, when by chance they find a great Stone, they conceal it by ſwallowing them down, till they have an opportunity of retiring with their Wife and Children into Viſiapour, where they are ſafe and well uſed.—— *Vid. Earl Marſhal of England, Phil. Tranſ. No.* 136. *p.* 907. For the parts of the World wherein Diamond are found, and the various Earths, &c.—The Generation of Gems is out of fluid Subſtances, impregnated with Mineral or Metalline Tinctures, and afterwards petrify'd.——I was preſent at a Jeweller's when he divided a little Diamond into two with his Forceps, for to ſhow they conſiſt of various Stratas and Fibres, and will break very often little Diamonds, if they run the point of their tool between the Fibres.——The fineſt Diamonds are thoſe which reſemble a drop of the cleareſt rock water; are colourleſs, and if ſuch be of a regular form, and truly made; free from Stains, Flaws, and croſs Veins, &c. they will have the vivid luſtre, and the brighteſt Reflex of any, and eſteemed the moſt perfect, and moſt valuable; but if they be tinctured Yellow, Blue, Green, or Red, in a high degree, they are next in eſteem; but if they partake of theſe Colours only in a low degree, it greatly lowers their value; then they are ſaid to be of the ſecond, and third Water.—The moſt remarkable Diamonds for ſize known, are Governor Pitt's Diamond, purchaſed by the late Duke of Orleans, for Louis the xvth, King of France, weighing 136 Carets and a half, as we have ſaid. The Diamond of the Great Duke of Tuſcany, which weighs 139 Carets and a half; that of the Great Mogul, weighing 279 1-ninth Carets: And one mentioned by Mr. Jeffries, in a Merchant's Hands, weighing 242 5-16ths Carets.——According to Mr. Jeffries's Rule, the value of Diamonds is in the duplicate ratio of their weights, and that a manufactured Diamond of one Caret is worth at a Medium 8l. the Great Mogul's Diamond therefore muſt be valued at above 624962l. this being the value of a Diamond of 279 Carets and one half. *Vid. Jeffries on Diamonds.* The beſt book that ever was wrote, and very rare, in which you'll find a rule for the valuation of Diamonds of any weight.

The Brilliant is an improvement on the table Diamond, and was introduced within the laſt century. Brilliant Diamond is that cut in faces both at top and bottom, and whoſe table, or principal face at top is flat.—Roſe Diamond is quite flat underneath, but its upper part cut in diverſe little faces, uſually triangles, the uppermoſt whereof terminates in a point.—Table Diamond, is that which has a large ſquare face at top, encompaſſed with four leſſer. Diamonds are ſaw'd, and ſome cleave them, it can only be cut, and ground by itſelf, and its own ſubſtance, which is Diamond duſt.——The Diamond bears the force of the ſtrongeſt fires, but muſt be taken out carefully, and ſuffered to cool by degrees, otherwiſe it will crack, and ſplit in pieces. They have been ſuppoſed to be entirely unſubduable by common fire, &c. *Vid. Wm. Lewis's Notes on C. Neumann's Chym. Works. p.* 6.——That Minerals, Metals, Gems, &c. having lain in the Earth from the Creation, or have done ſo ever ſince Noah's Flood, nobody will diſpute, but that they never grew, is not probable,

4. This Model † of *Governor Pitt's Brilliant Diamond*, which was purchaſed by the late *Duke of Orleans*, for the King of *France*, for 135,000l. the preſent King wears it on his Hat inſtead of a Button.—Round this Model of the Brilliant, is engraved on a Silver frame, viz. This is the Model of Governor Pitt's Diamond, weight 136 Carets and a half, was Sold to *Lewis the 15th of France*, Anno. Dom. 1717.

5. The Model of the Great *Duke of Tuſcany's Diamond.* This fine Roſe Diamond, weighing 139 Carets and a half, but is not ſo valuable, nor has it ſo vivid a Luſtre. This Diamond formerly belonged to *Charles the Bold*, the laſt *Duke of Burgundy*; when killed, and his Army defeated in the Battle of Nancy, it fell into the hands of a common Soldier; but being ignorant of its Value, ſold it for leſs than a Crown. One of the Grand Dukes of Tuſcany afterwards by Purchaſe, became poſſeſſed of it, and it was preſerved in the Family of Medicis for a long Time, but at laſt came into the Hands of the preſent *Emperor of Germany*, who convey'd it to Vienna.

6. Is the true Character, Expanſion, Depth, and Workmanſhip of the King of *France's* large Brilliant Diamond, above mentioned.

7. Ditto of the Great Duke of *Tuſcany's* Diamond.

8. The Shape, Size, or Out-line, of the large Brilliant, of the *Empreſs* of *Ruſſia*, from an extract of a Letter from the Hague, Jan. 2, 1776, my Note runs thus, " We learn from Amſterdam, that Prince Orlow made but one day's ſtay in that City, where he bought a very large Brilliant for the Empreſs his Sovereign, for which he paid to a Perſian Merchant there, the Sum of 1,400,000 Florins, (Dutch Money,) a Florin in Holland is valued at 20d. This is all I can oblige the Reader with, which I had from Mr. Bell, a Jeweller.

9. A Rough Egyptian Pebble, broke oblique into two Parts; only one part is ſhewn here, on which is a ſtriking Likeneſs of the Head of *Chaucer*, father of the Engliſh Poets, and is entirely by the Pencil of Nature, without any aſſiſtance of Art.—The Egyptian Pebbles are a remarkable kind of Stones, from their being variegated with curious Characters, thoſe as have a variety of Colours are valuable, Too much of one thing is good for nothing. And now we

probable, and ſeems neither to have been the intention of Providence, ſince the growing of Metals, Stones, &c. we are ſenſible of in what has been mentioned before. Linſchoten ſays, that in the Eaſt-Indies, when they have cleared the Diamond-Mines of all the Diamonds, in a few Years Time they find in the ſame place New Diamonds produced.———We read likewiſe in many good Authors, and hear it from every Mouth, that a Diamond is made ſoft, and broke by the blood of a Goat, but not except it be freſh or warm, and that not without blows; and then alſo it will break the beſt Anvils and Hammers of Iron.—But on examination, we find a Diamond ſteeped in Goat's-blood, rather increaſeth in hardneſs, than acquiring any ſoftneſs by the infuſion; for the beſt we have are Gomminuible without it; and are ſo far from breaking Hammers, that they ſubmit unto Piſtillation, and reſiſt not an Ordinary Peſtle. *Vid. Sir T. Brown's, B.* 2. *p.* 92.—An Univerſal Author of great *Eloquence*, and whoſe work has been tranſlated in moſt all Languages.

† *Model.*] In ſhowing the draught of the Model of Pitt's Brilliant, and mentioning its Hiſtory to many People, it became the common diſcourſe of the town. One Gentleman in particular advertiſed for a true hiſtory of the ſaid Diamond:—Sir, in the *Journal des Scavans*, for July, 1774, *p.* 553, is an extract from a letter of a French Miſſionary, with the following ſingular paſſage.

will give a ſlight Deſcription of another kind of Diamond, meaning Chaucer: it is univerſally agreed, that Geoffry Chaucer, was Born in the ſecond Year of the Reign of King Edward III. Anno. Dom. 1328. His firſt Studies were in the Univerſity of Cambridge, he was removed to Oxford, in order to Compleat his Studies, he became " as (Leland ſays) " a ready Logician, and ſmooth Rhetorician, a pleaſant Poet, a great Philoſopher, an ingenious Mathematician, and a holy Divine.—That he was a great maſter in Aſtronomy, is plain by his diſcourſes of the Aſtrolabe. That he was verſed in Hermetic Philoſophy, (which prevailed much at that Time) appears by his Tale of the Canons Yeoman: His knowledge in Divinity is evident from his Parſon's Tale, and his Philoſophy from the Teſtament of Love." As to his genius as a Poet, Dryden ſpeaking of Homer and Virgil, poſitively aſſerts, that our Author exceeds the latter, and ſtands in Competition with the former.—In reſpect of Painting the Portrait, or Character of this great Genius; one may ſee his very Temper on this Egyptian Pebble, which is a Compoſition of the Gay, the Modeſt, and the Grave.

" *True Wit is like a brilliant Stone,*
" *Dug from the India Mine;*
" *Which boaſt two various pow'rs in one,*
" *To* CUT *as well as* SHINE!
" *Genius like that if poliſh'd right,*
" WITH *the ſame Gifts abounds;*
" *Appears at once both keen and bright,*
" *And* SPARKLES *while it* WOUNDS."

This is *Diamond Cut Diamond.* My Son gave me this Verſe, alſo that of Page 40. and 44. but he is in the Country, and I am not able to tell the Names of theſe Authors, who ſeem to me Perſons of great Invention and Genius; however, I have made Quotations of them all.

paſſage.—That one of the principal Diamonds of the Crown of France, and which was purchaſed of an Engliſhman, was one of the eyes of the God Jagrenat, a famous idol, placed in a pagoda at Chandernagor, in Bengal; that this God Jagrenat has ſince continued with only one eye; and that the French have done all they could to blind him entirely, but have not ſucceeded, becauſe he is better guarded.

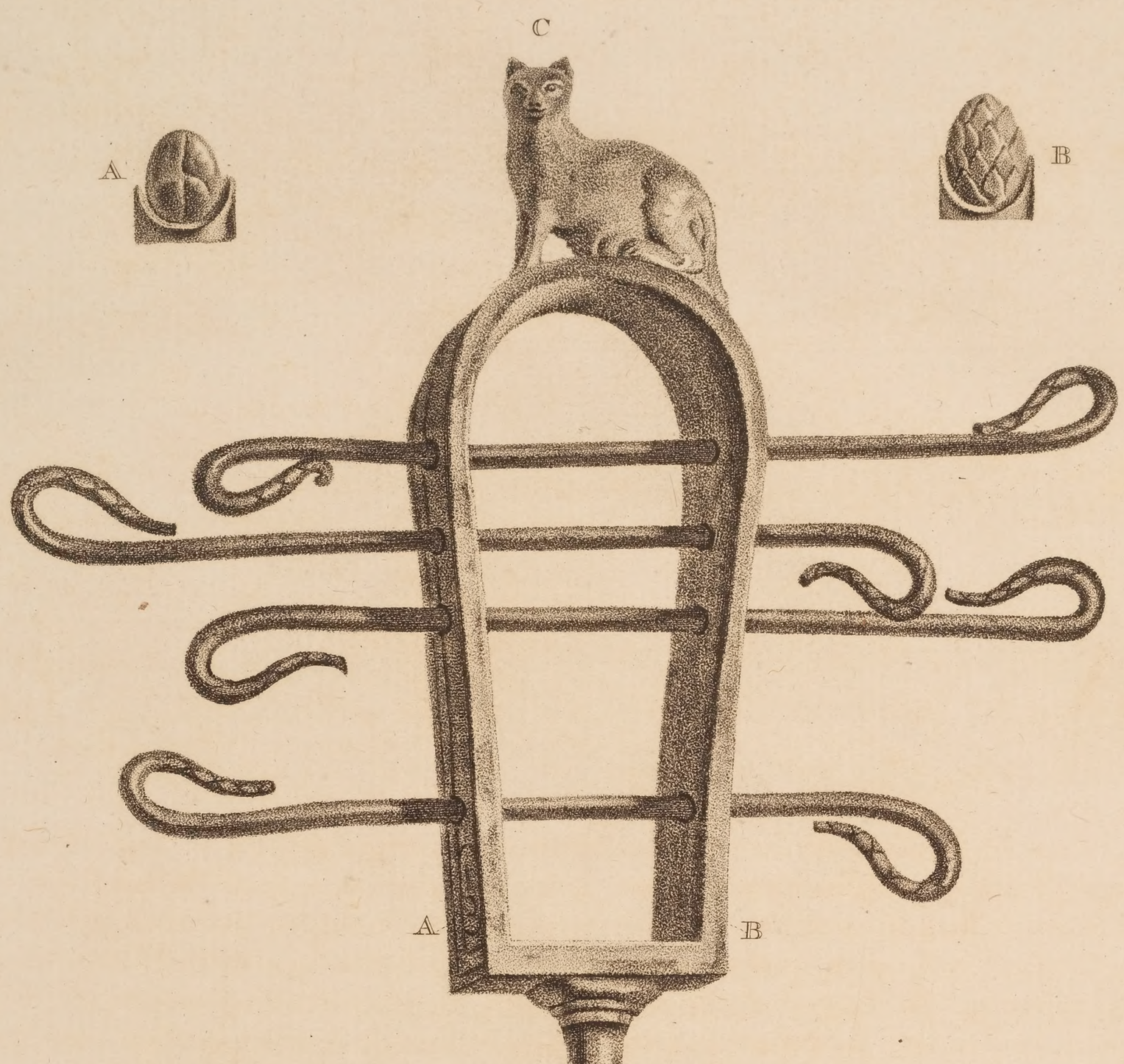
This account differs, I think, from the common one of that Diamond, which is, that it was brought from its native Bed, concealed in a Gaſh which a Slave had made in his Leg.——In what condition was it when it firſt came into Mr. Pitt's hands? If rough and unpoliſhed, I ſhould not doubt of the ſuppoſed ſacrilege; for I imagine, a Diamond, it its Natural Roughneſs, would not have made a more Brilliant Figure in Jagrenat's Head than a piece of Alum.——If any of your Correſpondents will give ſome account of this remarkable Gem, it will probably be an Entertainment to ſeveral of your Readers." J. C.

To which we anſwer thus:—Sir, it was Thomas Pitt, Eſq. (of a Noble family, which were anciently of Blandford in the County of Dorſet,) who in the Reign of Queen Anne, was made Governor of Fort St. George, in the Eaſt-Indies, where he reſided many Years, and there purchaſed the above Diamond, which he ſold to the King of France for one hundred and thirty-five thouſand pounds.———The following true Account of his purchaſing the Diamond, and to vindicate the Governors Character, was printed ſome Years ago in the Daily Poſt, Nov. 3, 1743.—— " Since my coming into this Melancholy Place

of

A

B


C

A B

Fig. 1

2

3

TAB. XXIX.

Antiquitates Ægyptiacæ, Siſtrum, &c.

Fig. 1. A *Siſtrum*, from *Cardinal Gualtieri's* Collection, it's an Ancient Muſical Inſtrument or Rattle, in form of a Racket, traverſed by four

of Bergen, I have been often thinking of the moſt unparallelled Villainy of William Fraſer, Thomas Frederick, and Smapa, a Black Merchant, who brought a Paper before Governor Addiſon in Council, inſinuating, that I had unfairly got Poſſeſſion of a large Diamond; which tended ſo much to the Prejudice of my Reputation and the Ruin of my Eſtate, that I thought neceſſary to keep by me the true Relation how I purchaſed it in all Reſpects, that ſo, in caſe of ſudden Mortality, my Children and Friends may be appriſed of the whole Matter, and ſo be enabled thereby to put to Silence and confound thoſe, and all other Villains, in their baſe attempts againſt either. I having not my Books by me at preſent, I cannot be poſitive as to the Time; but for the Manner of purchaſing it, I do here declare and aſſert, under my Hand, in the Preſence of God Almighty, as I hope for Salvation, through the Merits and Interceſſion of our Saviour Jeſus Chriſt, that this is the Truth, and, if it be not, let God deny it to me and my Children for ever; which I would be ſo far from ſaying, much leſs leave it under my Hand, that I would not be guilty of the leaſt Untruth in the Relation of it for the Riches and Honour of the whole World.

About two or three Years after my Arrival at Madraſs, which was in July 1698, I heard there were large Diamonds in the Country to be Sold, which I encouraged to be brought down, promiſing to be their Chapman, if they would be reaſonable therein; upon which Jamchund, one of the moſt eminent Diamond-Merchants in thoſe Parts, came down about December 1701, and brought with him a large rough Stone, about 305 Mangelms, and ſome ſmall ones, which myſelf and others bought; but he aſking a very extravagant Price for the great one, I did not think of meddling with it; when he left it with me for ſome days, and then came and took it away again, and did ſo ſeveral Times, not inſiſting upon leſs than 200,000 Pagodas; and, as I beſt remember, I did not bid him above 30,000, and had little Thoughts of buying it for that; I conſidered there were many and great Riſques to be run, not only in cutting it, but alſo whether it would prove foul or clean, or the Water good; beſides, I thought it too great an Amount to be adventured home on one Bottom: But Jamchund reſolved to return ſpeedily to his own Country; ſo that, I beſt remember, it was in February following he came again to me (with Vincaty Chittee, who was always with him when I diſcourſed him about it) and preſſed me to know whether I reſolved to buy it, when he came down to 100,000 Pagodas, and ſomething under, before we parted, when we agreed upon a Day to meet, and to make a final End thereof one Way or other, which I believe was the latter End of the aforeſaid Month, or Beginning of March; when we accordingly met in the Conſultation-Room, where, after a great deal of Talk, I brought him down to 55,000 Pagodas, and advanced to 45,000, reſolving to give no more, and he likewiſe reſolved not to abate, ſo delivered him up the Stone, and we took a friendly Leave of one another: Mr. Benyon was then writing in my Cloſet, with whom I diſcourſed what had paſſed, and told him now I was clear of it; when about an hour after my Servant brought me Word that Jamchund and Vincaty Chittee were at the Door, who being called in, they uſed a great many Expreſſions in praiſe of the Stone, and told me he had rather I ſhould buy it than any body, and, to give an Inſtance thereof, offered it for 50,000; ſo, believing it muſt be a Pennyworth, if it proved good, I offered to part the 5000 Pagodas that were between us, which he would not hearken to, and was going out of the Room again; when he turned back and told me, that I ſhould have it for 49,000; but

moveable Bars, the ends of which are like Serpents Tails. This Siſtrum * was conſtantly uſed in Egypt by the Prieſt of Iſis, and Oſiris, in the Celebration of the Feaſt when the Nile began to riſe, and for beating Time in Concerts, &c. ſkaking it from the Right to the Left, to make a tinkling, an irregular clattering Noiſe; which to the Ancients muſt have been more Melodious than what it is to our Modern Ears.—Inſtead of recommending its Muſical Sound, I think it rather a Burleſque on that Noble Art; though we have ſeen People as could entertain great Lovers of Muſic; even on a Salt-Box, &c. when handled by a proper Artiſt. The uſe of it in Divine Service was only done in order to excite the Devotion of the Prieſt who officiated.—The French *Encyclopædia* tells us that it was uſed by the Hebrews in their rejoicings, for we read 1. *Reg.* xviii. *V.* 6. that when David returned from the Army, when he had killed Goliath, the Women came out to meet him, ſinging and dancing with the Tabours and Siſtrums. (A.B.) Are ſome fruit in Alto-Relievo, on each ſide of the Siſtrum marked (A.B.) and not ſo eaſily made out as ſome will have; (A.) I take to be

but I ſtill adhered to what I had before offered him, when preſently he came to 48,000, and made a ſolemn Vow he would not part with it a Pagoda under; when I went again into the Cloſet to Mr. Benyon, and told him what had paſſed, ſaying, that if it was worth 47,500, it was worth 48,000*; ſo I cloſed with him for that Sum, when he delivered me the Stone, for which I paid him very honourably, as by my Books appears. And I here farther call God to Witneſs, that I never uſed any threatening Word at any of our Meetings to induce him to ſell it me; and God himſelf knows it was never ſo much as in my Thoughts ſo to do: Since which I have had frequent and conſiderable Dealings with this Man, and truſted him with ſeveral Sums of Money, and ballanced ſeveral Accounts with him, and left upwards of 2000 Pagodas in his Hands at my coming away: So, had I uſed the leaſt indirect Means to have got it from him, would not he have made himſelf Satisfaction, when he had my Money ſo often in his Hands? Or would I have truſted him afterwards, as I did, preferable to all other Diamond-Merchants? As this is the Truth, ſo I hope for God's Bleſſing upon this and all my other Affairs in this World, and eternal Happineſs hereafter. Written and ſigned by me, in Bergen, July 29, 1710.

THOMAS PITT."

Mr. Salmon, Author of the Univerſal Traveller, ſays, p. 165, Vol. 1. That he was upon the Spot at the Time of this Tranſaction, and is able to refute the ſcandalous Stories raiſed on the Governor about it.

The above account agrees in every reſpect with that which I had from the the Right Hon. Lord Rivers's own Mouth. This Diamond was conſigned by Governor Pitt, to Sir Stephen Evance, of London, Kt. It appears by an original bill of lading, that it was ſent in the ſhip Bedford, Captain John Hudſon, Commander, March 8, 1701-2, and charged to the Captain at 6500 Pagodas only. The date of this bill of lading agrees with the Time, the Governor mentions, of his purchaſing that Diamond in India.—I have been ſince informed that the Workmanſhip of this Stone did coſt 5000l.—" D. Jeffries, will have that it was ſold for 135,000l. but 5000l. thereof was given and Spent in negotiating the Sale of it. The Diamond is generally ſaid to approach near to one of the firſt Water, and hath only a foul ſmall ſpeck in it, and that lying in ſuch a manner as not to be diſcerned when the Stone is ſet. He deſcribes the errors of the Manufacture of this Brilliant Diamond, and how it might be improved. the conſequence of this will be the Augmentation of its luſtre; and heightening its value.

* *Siſtrum.*] But ſometimes we ſee the *Siſtrum* at the top, ornamented with three Figures; that of a Cat with a Human face in the Middle, the Head of *Iſis* on the right ſide, and the Head of *Nephthys* on the left.—And ſometimes a Cat's Head on a Human Body, the Character of the face being a Compoſition of the Cat and of the Human. *Vid. Montfoucon. ſup. Vol.* 11. *B.* vi.—Thus was the Cat, or the Great God Ælurus, variouſly repreſented, and what is worth Notice, is that they had the greateſt veneration for Cats imaginable, held her in great Honour, and when dead embalmed their Bodies.——We need not wonder therefore at ſeeing ſo many Monuments of the ſaid Animal repreſented

* 20,400l. Sterling, at 8s, 6d. per Pagoda.

the fruit of the Perſea. (B.) The *Lotus*, † or Bloom which is beginning to open; and (C.) Repreſents a Female Cat, or one of their Great Gods called *Ælurus*.

repreſented under different forms. And if a Cat was killed either deſignedly or by accident, the unfortunate Criminal was puniſhed with death.——That this Animal was counted really very Holy, and the favourite Idol of many Ages, may be ſeen in the Time of Tiberius, at a City in Egypt (as Diod. Siculus relates) where more than 7000 Romans, where killed by the Egyptians in a Tumult, becauſe one of the Roman Soldiers had killed a Cat, an Egyptian God.—If the reader pleaſes to remember what I ſaid, in a former Page, concerning Diana, how ſhe transformed herſelf into a beautiful Cat, and Iſis, who was often repreſented with a Creſcent, ſignifies the Moon's increaſe at a certain Seaſon; any Perſon from this may ſoon conceive that Diana and Iſis, are the ſame, only depicted in form of a Cat, on this Siſtrum: which conſidering the Ignorance of thoſe Times and their deteſtable Idolatry, its not ſurpriſing to read of ſo much blood being ſhed.—— But to ſpeak like a Chriſtian, I have ſeen by chance, People taking a delight in doing Miſchief, and wantonly kill a Cat, though there is not one verſe in the *Old* or *New Teſtament*, which mentioned it to be a ſin; yet, I believe in the ſight of God, its looked on as ſome degree of Murder, if a Man in a Frolic or Paſſion kills an Animal, provided its harmleſs and beneficial to him. I am not aſhamed to own, being fond of my Cat, as a Companion, there is ſomething Solitary and Hermit-like in their behaviour, ſuiting that retired life ſo much deſired by Authors; and a great deal may be learned from theſe Animals, according to the old Proverb,

" *Men and Dogs go abroad,*
" *Cats and Women ſtay at Home ;*"

Or when the Cat is away the Mice play: and who muſt not own, but a Cat may look at a King;— Every body knows them to be uſeful Animals, and as it was a great ſin in Egypt to kill a Cat, I dont doubt but they had plenty of them. In ſhort, the Chief is to know the uſe of the Siſtrum, which is this: the Cat on the top ſignifies the Moons influence on the Annual riſing and falling of the Nile, this degree is repreſented by the Bars, the yearly riſing by the Circular Tails of the Snakes, thereby becoming the Symbol of the principal Motion, and Fertility of all things, further ſeen by the blooming Lotus, and Perſea, a Tree growing in Egypt, like a Peach. *Vid. Plin.* 15, 13. The Egyptians know the infallible ſign by their *Zodiac* when the *River Nile* began to riſe, and retired immediately to the higher Grounds, which flowing begins in the Month of May or June, and is uſually at the height in September, from which Time the Waters decreaſe till May or June again.——The *Canopus*. *Vid. p.* 33. and their Fields and Gardens, they uſed to fill with great Ceremony annually, when the Nile was at a certain height. This was the Time when the Siſtrum was chiefly uſed, for they knew that the fruitfulneſs of Egypt depended on this; and it was thereby rendered the moſt fruitful Country in Africa. That it was uſed in their Tragic Songs on Oſiris, according to Lucanus, is true, but as to its being a Warlike Inſtrument, we can hardly believe from the paſſage of Virgil: " *Regina in mediis patrio vocat agmina Siſtro.*"—This is rather to be underſtood, that it was their Country, and that it was Iſis, held up to them by their Queen, Cleopatra, for which they fought, and by which ſhe wanted to inſpire them with Courage; but not to mark the various ſteps in Marches, for the ſound of this Siſtrum would have been of no more ſervice than playing on the Jews-Harp.—

The ſubſtance of the above Siſtrum is Copper, the ſame ſize. And according to Apuleyus is ſometimes of Silver and Gold. Jer. Boſſius wrote a treatiſe on the the Siſtrum, intitled, *Iſiacus de Siſtro*.

† *Lotus*.] The Fruit of the Lotus was, by the Ancients, imagined to be endowed with the virtue of making Strangers forget their Native Country. *Pitiſc. Lex. Ant. in voc.* An herb of the Seed whereof the Egyptians made Bread, being like Millet. *Vid. deſcr. Plin.* 13. 17. *and our Tab. of Tickets, p.* 60. where we have given a Botanical deſcription. I ſhould have been very glad to have met with a Real Lotus, a dried one, or one painted from Nature in its Native Soil, or a tranſplanted one; in order to compare them with the various Pictures on Mummies or Monuments, &c. for in drawing of different Figures, I ſoon found the variety of Characters there is among the Egyptian Flowers and Fruits, and in Comparing even various Lotuſſes, &c. I met with ſome difference in reſpect to each other, as if there were ſeveral ſpecies of Lotus. or the fault of the Artiſt in not giving a true Repreſentation of Nature, but drawing them in an Ornamental like Manner; from thence it comes that Antiquarians cannot form a right idea, and make miſtakes in their Demonſtrations; either from tranſcribing bad Authors, or confounding different fruits, &c. together. I muſt add this further concerning the Lotus, and other Fruits and Leaves, &c. found on the Heads of Egyptian Gods: that they ſometimes repreſented theſe as in the Bud, Bloſſom, and in full growth, all theſe form ſo many Characters, that thoſe who were not well acquainted with theſe Vegetables, have taken them all for different Fruits, whereas they were all one; beſides their being

ſometimes

2. *Oſiris.* ‡ with a Mitre on its Head, in the form of a Cone; on each ſide of which is a *Pinna*, or Plume radiated, below that an Ox's horn, broken at the end, and a Colocaſia on the Forehead, with a long Beard under his chin. His Hands meet at his Breaſt, the Right holding a *Pedum* or Scepter, and the Left a Whip. His Body is covered from the Neck to the Ancles, with a cloſe Linen Garment, in the Shape of a Mummy, height ſeven inches and three quarters.

3. *Iſis*, ‖ ſitting, with *Orus* in her Lap, and a *Calathus* or Baſket on her Head, in which was probably the Moon's Orb, or the Four Elements, incloſed on each ſide with the Horns of an Ox, her uſual attribute; but that is now broken off, ſhe has a lote on her Forehead, and long Hair, which falls down her Back behind, and from each Shoulder before, to her Breaſt. Her right hand is placed under her left Breaſt, and with the other ſhe ſupports her infant Son. She has Bracelets on her Arms; and the lower part of her body from the Waiſt to her Ancles is cloathed with a Linen Garment like that of *Oſiris*. The Head of *Orus* is ſhaved, except one large lock of Hair, which remaining on the right ſide, reſts on that Shoulder. He has alſo a *Colocaſia* on his Forehead, and his body is naked. Height ſeven inches; the ſubſtance Stone, very much reſembling what we call a Hone, the hair of *Iſis* I take to be covered over with a ſtriped kind of ſubſtance, hanging down like Lappets, for it never grows ſo near the Forehead, and the Ornament on her head a crown of Lotuſes.—The head of Orus ſeems ſometimes ſculptured with the Fruit alone, or without the Leaves, and ſometimes the Fruit cut open. I leave the Reader to judge, for want of being well acquainted with the different Fruits, Leaves, of Egypt, in Reſpect of Botany, how theſe Antiquarians have groped, and what Blunders have not been made.—To return to our Lotus, what is worth remarking, is: that it riſes above the ſurface of the Water, when the Sun appears, and dives by degrees under again, when the Sun ſets. From this Phænomenon, perhaps it became the Symbol of Oſiris, becauſe the Relation they thought it had to the Sun. ——It was a long while after theſe Notes were finiſhed, that by chance I met M. Mahudel, in the Memoirs of the Belles Letters, [*T.* 3. *p.* 181.] who has wrote an accurate Deſcription on five Principal Egyptian Plants, &c. viz. the Lotus, the Egyptian Bean, the Colocaſia, the Perſia, and Muſa; they where not only referred to the Egyptian Theology, but were alſo uſed for Food. The above Author gives the Fruit and Leaves drawn from Nature in two Copper-plates, and the Egyptian Lotus, the Bean, &c. are repreſented here on various Figures, as Oſiris Iſis, Harpocrates, &c. The Colocaſia, in form like an Aſſes Ear, or Horn, in which the Fruit lies we find on the Head of Orus or Harpocrates: the Perſea Leaves reſemble a Tongue, and the Kernel a Heart; and on that account it was conſecrated to Iſis: the Fruit is placed on the Heads of their Idols, ſometimes whole, and ſometimes cut in two to exhibit the Kernel; the Muſa has large Obtuſe Leaves, found on the heads of Antique Figures, and where devoted to the Local Deities of Egypt. All theſe Fruits were good to eat, and from their Character as to form, and alſo the Leaves, &c. it has occaſioned all thoſe Myſterious Doctrines of Symbols, and denoted the attributes of the Egyptian Deities.

‡ *Oſiris*, Sol and Nilus, or the Sun and Nile. The Son of Jupiter and Niobe, who was the firſt who taught the Egyptians *Huſbandry*. *Tib.* 1. 7. 28. He was murdered by his brother Typhon. His Wife after long ſearch found his body, and buried it in the Iſland Abatos; at which Time a very large Ox was ſeen, which taking to be him, ſhe worſhipped under the name of Apis and Serapis, this Ox, being a Symbol of Huſbandry: the Iſraelites in Imitation of which made their Calf.——They had an annual cuſtom of going to ſeek him, and having found him, returned with ſhouts of joy. *Vid.* That excellent Roman Satyriſt in the Time of Domitian, and Trajan, *Juv.* 8. 29.

‖ *Iſis, or Io.*] Daughter of the river Inachus, whom Jupiter debauched and transformed into a Heifer; Juno having ſmelt the affair out, begged her of him, and ſhe was immediately watched and kept by Argus with his hundred Eyes, who was killed by Mercury, in Egypt, where he was ſent by Jupiter.——Io being ſtung

to have a cap on, which wrincles round in a point on the right Shoulder. He was afterwards a King of Egypt, and the Apollo of the Egyptians. *Vid. Plut. in Iſid. & Oſir.*—Fig. 1. and 2. from Colonel W. Lethieullier's collection. The Engraver has reverſed both the Figures, which the Reader is deſired to excuſe, and the left hands of each Figure, &c. we are to ſuppoſe the right, or, as the Print would appear if viewed in a Looking-glaſs.

ſtung by a Gad Fly, ſent by Juno, fled into Egypt, where, after her keeper's death, ſhe recovered her former ſhape, and after her Marriage with Oſiris, ſhe was called Iſis, the Great Goddeſs of the Egyptians. *Vid. Ov. Met. fab.* 11.——Orus, or Harpocrates, their Son, is generally repreſented in the ſame Temples, holding the fore finger of his Left Hand on his Lips, Varro ſays the meaning of this was, that no one ſhould dare to ſay that theſe Gods had been Men formerly; and the Laws inflicted was Death upon any who ſaid that Serapis was once a Mortal Man. The Egyptians worſhiped him as the God of Silence, being the greateſt Mark of Prudence, and a Reverential Awe for the Divinity. From the collection of Colonel William Lethieullier, left by his Will, dated July 23, 1755.

Oſiris and Iſis, having taught the Egyptians Huſbandry and Letters, being endowed with greatneſs of Mind, and by enjoying ſuperior Talents they civilized that Country, and the Egyptians became a great and Mighty People. Having thus by Courteſies and Kindneſs, roſe their Fame, they obtained the Admiration of the ignorant, the more *ſenſible* part not being able to extinguiſh the vulgar opinion, were obliged to ſubmit, and they both reigned over Egypt.—Their excellent bright Talents and Kindneſs being ſo predominant over the dark ignorance of Egypt, that they ſuppoſed them to be beings far ſuperior to Human Nature; till at laſt they built them Temples, and Adored them as the greateſt Gods of Egypt; nay their gratitude, and profound reſpect went ſo far to their Supreme Benefactors, (as they call them,) Iſis who they ſaid was every thing, that upon the Pavement of the Temple, there was this deteſtable Inſcription; *I am every Thing that hath been, that is, or that will be, and no Mortal has yet lifted up my Veil.*——Thus Plutarch informs us: as to the Symbols they bear, Oſiris is adorned with a Scepter like a King, and armed with a Whip, to denote the Symbol of the Sun, which regulates the Courſe of Nature, the Leader or Inſpector of all things.——Iſis is the Mother of Nature, who contains, feeds, and ſupports all things; likewiſe the Moon, for ſhe is painted with Horns, and like a Teeming Woman with a fine Swollen Boſom, nurſing of a naked little boy: Orus who according to Ath Kercher, ſignifies the created may be called by an infinity of Names, and are often repreſented with various attributes; according to the different Hiſtories, Feaſts, Works; and to the ſeveral Offices in each aſcribed to them.——In fine, Iſis is taken for all things according to the Egyptian Theology, and is the ſame as all the Goddeſſes, and Oſiris as all the Gods.——Thus we ſee how the Egyptians vailed over the face of their Knowledge, in the gloomy Labyrinth of Hieroglyphics, and other ſigns. To unlock this Treaſure, or to take the Maſk off and its dark diſguiſe, ſo that the Truth might be viewed in its pure Character, is no eaſy Taſk; for whatever Demonſtrations we meet with, are all now a days looked on as only Conjectures: and though many learned Men might perhaps have miſſed the mark, yet it muſt be allowed that ſome very ſublime Compariſons, and moſt ingenious Explanations have been made, which perhaps in their kind might be full as good as their Hieroglyphic knowledge, if the truth of thoſe was known.—What reſpects their learning, for which Egypt is the Miſtreſs of the World; and ſome of the Eaſtern Nations were noted for their knowledge in Polite Literature; both in Scripture and Profane Hiſtory: and as to its Antiquity, *the Origin, or Mother of all Arts and Sciences*; *Job* was from thence, likewiſe the *Brachmans* and *Gymnoſophiſts*. *Moſes* and *Daniel* received their Education from them: and many of the Ancient Philoſophers travelled into that celebrated Country for learning, as *Pythagoras, Democritus*,—"but *Solomon's* Wiſdom excelled the Wiſdom of all the Children of the Eaſt Country, and all the Wiſdom of Egypt. *Vid.* 1. *Regum. c.* 4. *v.* 30.——But all theſe Egyptian figures and Hieroglyphics, Amulets, &c. among the Senſible and Religious Chriſtians, are looked on at preſent as Superſtitious things, and down Idolatry; and was any perſon to reverence or wear them at preſent, he would be laughed at, as they do with theſe People among us, who carry about them a *little Mutton-Bone*, and *ſuck* it now and then as I have ſeen, that they may not be plagued with the Cramp, commonly called the Cramp-bone; beſides others I know who are as it were bewitched with downright Paganiſm, by being great Obſervers of Times and Seaſons, and of lucky and unlucky days, and Omens, &c. &c.

An Urn of Ibis.

4. *An Ibis*, ** preſerved by the Egyptians in an Earthen Red Cylindricall Pott, or Urn, ſealed up with a White Cement. In theſe are contained ſometimes Hawks, &c. given to Sir H. Sloane, by my Lord Sandwich, who brought it from the Pyramids of Egypt.—The Cylinder is a body, having two flat Surfaces, and one Circular, and this Ibis was the Hieroglyphic of Mercury.

** *Ibis.*] A Bird in Egypt, with a long hooked bill of a fine Red, has long ſtiff legs of the ſame, and the Colour of its Feathers all over of a fine ſhining Black; it eats up the Serpents, deſtroys the Locuſts, &c. that infeſt that country, and it lives about the Nile, though it never enters the Water, it generally builds its Neſt upon Palm Trees, to avoid the Cats: Aldrovandus relates, that the fleſh of the Ibis is Red, like a Salmon's, and ſweet, the ſkin very hard, and ſmells like Wild Fowl; it's a Species of Stork, what the Dutch call Oyevaar. It is a Bird of Paſſage. "Yea, the Stork in Heaven knoweth her appointed Times; and the Turtle, and the Crane, and the Swallow obſerve the Time of their coming;"—*See Jer. c.* 8. *v.* 7. The Egyptians have recourſe and Invocations to theſe Birds, called Ibis, and worſhipped them as a God when they are troubled and annoied with Serpents. *Vid. Cic. N. D.* 1, 29. *and Plin. l.* 10. *c.* 28. And what is worth remarking is, that this Bird Ibis, (which I mentioned in my Note, *Page* 49.) invented the Clyſter and not the Stork, for this black Bird having a crooked and hooked beak, which ſerves him as a Syringe or Pipe to ſquirt Water into his back, for to Purge and Cleans its body; from whence the Apothecaries may prove the great Antiquity of their Profeſſion; and we need not wonder that the Superſtitious Egyptians held this Bird in the greateſt Veneration, and after death made a *Mummy* of it, if we conſider the quantity of Vermin it deſtroyed every Year, occaſioned by the overflowing of the Nile.

I am not a going to aſſiſt in ſacrificing for Idolatry, but what Perſon is there living, as would not reſpect and admire; and keep in Reſemblance any ſubſtance, or being, &c. which preſerved its *Life* or *Property?* The *Oyevaar*, or Stork, is a kind of Ibis, and the *Court of Arms*, of the famous Village the *Hague*.—I have been informed that the Burger-Maſters at that place puniſh very ſeverely all thoſe as ſhoot, or any ways kill theſe Birds, or young, (their yearly Viſitors) with what is called their *Pecuniary Puniſhments*; if they have any Money, and thoſe who are Poor with whipping and burning them on their backs, with this very Signature of the Stork and for other crimes. I need not tell how ſevere the Dutch are in their Puniſhments of their Criminals, which I approve of; and perhaps this being the ſole reaſon to keep in awe all their ſubjects, and why there are ſo few People proſecuted

— †† *Mendes, or Pan,* a Vignet; *Vid. for the Plate p.* 44. A Demi-Relievo, of the famous Idol in *Mendes.* (*lingua Ægypt. hircus*) a city of Egypt, where Pan and a Buck Goat were worſhiped. *Strab. lib.* 17. That very learned, and well verſed Geographer, and great admirer of Homer, many verſes of whom he cited and explained.—The Artiſt's Performance of Mendes is excellent, Diameter 14 inches two Eights.

cuted and executed in Holland, &c. *Pecuniary Puniſhments* are preferred before any other whatſoever in that Country; for who loves Money better than the Dutch? next that, *Labour*, and indeed they well deſerve the name of the Wiſe States of Holland, a Patron for Labour, and acquiring Riches, &c.—The Egyptians embalmed all manner of Birds, for there is ſtill to be ſeen in the Field of Mummies a Well of Birds, according to the deſcription of Mr. Melton, an Engliſhman. *Vid.* Mr. Le Brun, where in ſeveral Paſſages hollowed in the Rock, they found many Earthen Pots, or Urns, with ſeveral preſerved Birds *embalmed*, and one in each; likewiſe *Hens Eggs* empty, but ſtill whole.——They had likewiſe *Cottages* where they fed the *Ibis*, and it was a Law in Egypt, that all *Birds* and *Quadrupeds* born among them ſhould have *Keepers*, for they eſteemed all ſuch Animals as ſacred: ſo Herodotus relates in his Euterpe. *Cap.* 65. (The Father of the Hiſtorians, who wrote nine Books of a *General Hiſtory* in the Ionic Dialect, which the learned Aſſembly of Greece ſtiled the Nine Muſes, a Muſe to each Book, and indeed his Language is very ſweet and elegant; as may be ſeen from ſeveral Quotations in this Book. &c.)

†† *Mendes.*] Its ſubſtance a dark *blue Stone*, hard and very heavy. This Goat's Head I take to be the true repreſentation of *Pan*, the God of Shepherds, Hunters, and all Country Diverſions and Exerciſes. Mythologiſts will have that the Univerſal Nature was expreſs'd by him; Homer ſaith that he was called *Pan*, which ſignifies *all*, or *Nature*. He is ſometimes ſculptured and depicted half *Man*, half *Goat*. I have ſeen an Ancient Statue of him, an *Antique*, which was really ſublime; where the face partook of a Buck Goat, the remainder of the other Members of the Human Body, on the ſame Proportion and Plan as if a Goat had been Metamorphoſed into a Human Body, and in which the Animal's Character was yet Viſible, being a Compoſition of the Human, and Brute, The Ancient Statues are not equally good, but this is the beſt Antique I prefer before any other. I could here mention ſeveral figures, which ſublime parts are overlooked, but it's not my intention to meddle with any thing that belongs to my Profeſſion. I do not love to paint or draw in words.—This figure of *Pan* is a ſight enough to frighten old Women and Children, for as I have ſaid he reſembles a Beaſt rather than a Man, having large great Horns, a Chaplet of Pine on his red ſmiling Face, with the Feet and Tail of a Goat, the hairy ſubſtance dying away upwards on his Thighs, his Drapery a ſpotted Leopard's ſkin, a pipe with ſeven uneven Reeds, in one Hand; and a crooked ſtaff in the other.——It is as *Noble* a *Fable*, as any I know, and cannot part with it; conſidering how ingeniouſly the ſecrecies of Nature are united in this Pan, which its name itſelf declares to be the Symbol of the univerſe.—His upper part being Human, ſignifies the Celeſtial Globe, which is Beautiful, Radiant, and ſmiling like his Face; whoſe Horns Symbolize the Sun and Moon, his Hair and Beard the rays of the Sun; the Redneſs of his Face is like the ſplendor of the Sky, and the ſpotted ſkin or drapery, the Stars, which beſpangle the Firmament; as to the Pipe with ſeven uneven Reeds, theſe are the ſeven Planets which make the Celeſtial Harmony of the Spheres; his Sheep-hook bending round at the top, are the Years turning in one another; but the Deformity of his lower ſhagged Members ſignifies the Terreſtial Globe, inhabited, or adorned by Beaſts, Trees, Shrubs or whatever is below; laſtly the Goat's feet might be taken for the Poles, Foundation, or Solidity of the Earth.——Many ingenious Explanations might be made of this great God Pan, and I could make ſome more, and ſay a great deal on this Subject, and of the Transfigurations of the Gods, but time obliges me to go on with the next figures.—All what I ſtudied was to ſet the imagination of the Reader a going, and to improve my thoughts, or Demonſtration.——*Pan's* Deſcent, according to *Lucian* * was of Mercury, who having changed himſelf into a very white Goat, obtained his deſire with Penelope, and begat Pan.—And according Higinus, *c.* 196. It was this Pan that changed himſelf into a Goat, when the Giants warr'd againſt Heaven, and Adviſed the Gods into their Retreat to Egypt, to change themſelves into

* *Lucian.*] A Witty Dialogiſt, in the Time of Trajan, but there is ſomething very remarkable in this *Author's Life*, which we thought proper to take Notice of, viz. That for ſome Time he profeſſed *Chriſtianity*; but ſoon turned Apoſtate, and became a *Wicked Blaſphemer*, a Ridiculer of the *Heathen Gods*, and a profeſſed *Atheiſt*, at length he that had barked ſo loud at *Religion*, was at laſt devoured by *Dogs*. *Vid. Suid ubi plura invenies.*

TAB. XXX.

Aves, Birds.

Fig. 1. 2. *and* 3. HUMMING *Birds*, from America, called *Guainumbi*; *in Zoology*. There are many Species of them, the ſmalleſt of all the feathered Animals, and figure 1. and 2. are Birds in *Miniature* indeed; flies very ſwiftly, and makes a noiſe exactly like the Humming of a Bee, and not much larger than the Humble Bee, it does not perch on the Flower, but hovers over it, and can ſuſtain itſelf a long Time on the Wing, and in that Poſture thruſt its little beak and tongue, which is remarkably long, into Flowers and Bloſſoms, the juices of which it ſucks and feeds on.—There is no ſuch a thing as keeping it alive, but all die, and as it has no other Food but this, it's only ſeen in Summer, for when the Winter Approaches, they retire, and continue in a torpid ſtate, but at Surinam and Jamaica, they are never known to diſappear. It has the moſt Beautiful, Brilliant and Radiant Lively Colours of all other Birds, and the Indians make Artificial Pictures with the Feathers of theſe Birds, the Embroiderers ſet them in Gold, and ſo thin as Gold-beater's Skins, or colours on a Canvas. Some of them are ſo ſmall, that its Legs and Feet together Meaſure but Half an inch, and its whole Trunk not an inch. The body weighs only the thenth part of an Ounce, which is about equivalent to a Silver Sixpence; whereas a Titmouſe, Wren, the ſmalleſt Bird among us, weighs but two Shillings or Half-a-Crown.

Figure 1 & 2, if I am not miſtaken I take thoſe to be Young ones, commonly called *Oiſeau Mouche*, or Fly Birds, the Head, Neck, Back, Wings and Tail of a Mouſe Colour, the Throat, Breaſt and Belly of an Aſh Colour, the bill light Yellow; it has four Toes, and the Legs are Grey.

into various Animals. Jupiter transformed himſelf into a Ram, Apollo into a Raven, Bacchus into a Goat, Diana into a Cat, Juno into a White Cow, Venus into a Fiſh, and Mercury into the Bird Ibis; for moſt of the Gods had all crept together in ſome private hidden cloſet in Heaven, for fear of Typhon, &c.———*Vid.* for an entertaining deſcription of this, *Ovid's Metam. l.* 5.——This is the reaſon why we ſee all theſe Gods repreſented in form of different Animals, among the Hieroglyphics of the Egyptians, from whence their origin. And if we add to this the benefit they received from theſe Animals, it cauſed their worſhipping theſe Gods of whom they were Symbols; and now before I take my leave of Pan, I muſt not forget to write: that the Gods after Typhon was conquered, as a reward for his wholeſome advice, placed him into the Number of Stars, called Capricorn.

4. *Para-*

Fig. 1
2
4
3
B
A

4. *Paradiſca Regia*, or the Kings Bird of Amboyna, commonly called *King of the Birds of Paradiſe*, they are generally claſſed among theſe Birds of Paradiſe, though in reality neither related nor no ways reſembling them for Character, Bigneſs and Colours, nor does he fly or keep Company with them.—The inhabitants of Amboyna call them Birds of Paſſage, like the Bird of Paradiſe, both of whom they ſuppoſe comes from Nova Guinea; they do not ſhoot them with their Arrows, but catch them with Snares or Bird-lime; they kill them immediately, and when prepared, dried, and tied between two thin Boards, they ſend them to Banda, where the Nutmegs grow, and where they generally are ſold for double the Money, what the Birds of Paradiſe ſell for. The way to keep them is with Oil of Aſpic, or Spyknard Oil, or they puff, burn, and ſpread Camphire, or Brimſtone within, or over the bird, the beſt remedy to deſtroy the Maggots and preſerve all kind of ſtuft birds, &c. provided they are incloſed in caſes to keep the effluvia of the Camphire &c. within, and not to expoſe them to the Sun. The above bird is about ſeven inches long, he has but a little Head, ſtraight beak, light Yellow, black and little Eyes, his Head is a fire-like Red, its Neck blood Red, its breaſt intermixed with a dark cheſnut colour, circled with a Half-Moon, of a dark Green, the belly White, on each ſide with Greyiſh Feathers, the tips of which are Green, the Wings ſtrong, and towards the end Yellowiſh, and the Tail ſhort, not plumed, but with Feathers, out of which proceed two ſlender curved Quills, on the end of which only are two Volute-like green Feathers, with a vacancy in the Center, which is very curious, and remarkably Ornamental. The Colours * exceſſively beautiful, and polliſhed like Sattin, which is but a bad Compariſon, and the legs are divided into four Toes, the colour Greyiſh, which the Indians generally throw away for to hinder the Bird from putrifying, or to make us believe as they ſay, of the Birds of Paradiſe, that it has none.

We ſhall now drop the Curtain, with the following creſted Green *Humming Bird*, (figure 3,) and Neſt, which is made of fine Cotton, and as tender as a Spiders Web, mixed with Wool, Moſs and little Fibres of Vegetables, &c. ſuſpended in the Air, between a few Twigs of an Orange, Pomegranate or a Citron Tree, &c. for to give their Neſt a ſituation, ſecure and ſolid, its form like a woollen Cap in Miniature, its ſize within, hardly fit to receive part of a Mans Thumb; and its Egg about the bigneſs of a Pea, (which we have diſpoſed

* *Colours.*] Thus have I given a Deſcription of the real Colours of this Bird, from Nature, but its impoſſible for any Perſon or myſelf ſo to do, for all theſe different Colours are as gloſſy, will change like the Peacocks Tail, from one Colour into another if any Perſon changes his Point of view. Whoever ſtuffed this Bird might have taken more pains, conſidering its beauty.—As for thoſe who amuſe themſelves with this entertaining ſtudy, they ought to make a ſlight ſketch from the live Birds, either as flying, walking, or ſtanding; every one of theſe ſhould be graceful and natural, and then the Birds ſtuffed from theſe ſtudies accordingly.——This is the chief point in which the ſtuffers of Quadrupeds and Birds are deficient. There requires a Bird Painters genius for to do this.

on each ſide of the bird,) two in number, as White as Snow, the one weighed about five grains, and the other only three and a half, and the whole Neſt weighed no more than twenty-four grains.—Some of the Indians wear theſe little Eggs in their Ears for Ornaments, and others hang the birds by their little Feet, to a ſmall ring of Gold, in the form of Pendants; it is ſaid the Ladies of Mexico apply them to that uſe.—The Female is the Architect, the Male ſupplying it only with materials, like a good Huſband, and ſets upon the Neſt now and then, while the Female after a ſhower of Rain, or when the dew is upon the bloſſoms, † is a ſucking the Honey for food.—This humming bird, ſitting on its Eggs, its colour of the beak is black, Eyes of an oval form, colour like poliſhed Steel, diamond-like; head, back, tail, a dark Green, in the light as if mixed with Gold, a ruff of Ultremarine mixed with lacke round its Neck, the extremity of the two Feathers on its tail dark Grey. When I look at Nature, I think I could ſooner paint it in Colours, than deſcribe it in Words. Its Throat, the ſame as the back, but part of the breaſt and belly light Grey, the remainder of the body being hid by the Neſt, I could not deſcribe; the bird is a Native of America, and is really a little Miracle of Nature; as for its beautiful Colours, no Butterflies or Flowers can equal it: the wonderful Creation of God, I have often thought with Admiration, ſhews itſelf more conſpicuous in the miniature Animals than in the large ones, for they muſt have Bones, Muſcles, Veins, Arteries, Nerves, &c. and are endowed with five Senſes: and how many Animals and Inſects are there not; in Compariſon of which this Bird is a Huge Animal!

CONCLUSION.

Having thus far endeavoured to make my *Explanations* as true and current as *Bank-bills*, I thought it now Time to conclude, for the Sand in the Glaſs is continually a going, and many Perſons are wiſhing to ſee it Finiſhed: and thus fulfil my Promiſſory Notes.—Now as all things are ſubject to the Revolution of Time, or *Saturnus*, the beginning and end of all things, who among the *Ancients* was repreſented as *Eating* and deſtroying his own *Children*, We have done our utmoſt in reſpect of Merit, to ſave it if poſſible, from his Jaws.

† *Bloſſoms.*] What pleaſing ſight could match the following? viz. after a great drought in Jamaica, the Bloſſoms being ſhut and covered with duſt, every thing looked Tragi-comical; it had not rained for ſome time, a gentle ſhower came at laſt in the evening, at Sun ſet, and the Brilliancy of the Sky, almoſt equal to the riſing of the Sun; when Reader behold, all the duſt was well waſhed from the Leaves and Bloſſoms, every thing revived and looked gay: There was a Tree in my Garden full of Bloſſoms, facing my Back Parlour, which was covered, and hovered over immediately with a multitude of half ſtarved different Species of Humming Birds, as many as there were Bloſſoms, ſucking their Food; the Sun caſting his rays over all, a ſight as my Friend ſaid equal to a Paradiſe.———Laſtly we muſt not omit to mention their Time of Incubation, which is twelve Days; the Young ones on their firſt appearance are about the ſize of a blue bottle fly, firſt bare, than with down, at laſt with Feathers, which by degrees become more and more beautiful.

I flatter

I flatter myſelf that I have been very uſeful as a Deſigner, and Sacrificed my Talents to a good Purpoſe, more ſo than any Painter of my Profeſſion in this Kingdom; though I look on myſelf as a Man that has been ill uſed and Betrayed, the *Author* of my intended *Ruin* is now at my *Mercy*, and I was Adviſed not to ſhew him any; but I will rather uſe *Doctor Ibis*,* as we commonly do a Cur when he Barks at the Moon,

Now Caps for Men, are thrown to hit,
If it fits you, You may wear it."

Neither ſhall we behave like the *Dogs, who bite on the Stone* without looking *at Him* that threw it, but bear all things with a Manly Patience. On that account, and this the only reaſon, why I took a diſlike to thoſe *Anatomical* Studies, &c. in which I was employed, for I found no relief *from thoſe* as could do me Juſtice; I ſubmitted, did not reſiſt, and I fell.

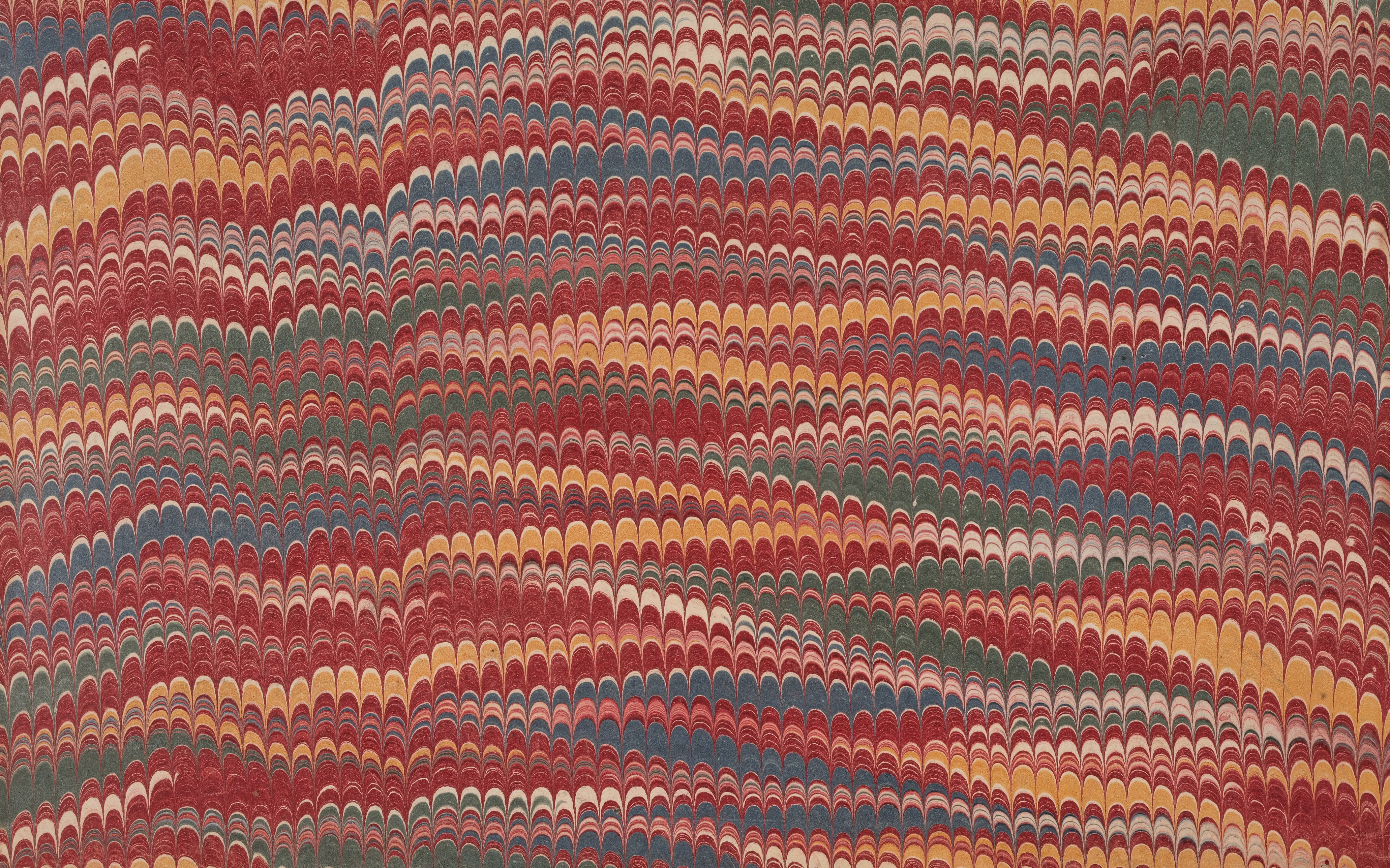
" *Tho' Virtue like the Sun, whom Clouds confine,*
" *Or veil'd in Night, may ſometimes ceaſe to ſhine,*
" *Yet when at length its Beames around are hurl'd,*
" *It Pleaſes, and Inſtructs the duller World.*" Mrs. A. Behn, *in Æſop's life.*

However I was reſolved not to be Idle, I Drew and Wrote theſe Figures and Explanations, but I am ſorry to ſay it, in a Time when this Nation is engaged in a War with America, &c. while every Body's attention is taken up with *News*, or with Deſcriptions and Converſations on *Battles*, the roaring Thunder of *Cannons*, burning and plundering of *Towns*; others again on the Stagnation of *Commerce*, ſcarcity of Money, Depopulations, Ruin, Famine, and *Bloodſhed* of ſo many Courageous Men, and all other Deſtructions, as accompany the *Triumphal Car of War*. And although Peace ſeems to be enveloped in Gloomy Clouds of *Diſcord*, we hope the Time is not far off when Peaceable Harmony, like the Golden Sun-Beams will break forth, and glorioufly dart its *bleſſed Rays* on this *Country*, its Cities, Arts, and Commerce; and thus give Life and Plenty to make every thing *ſmile* and be *happy*.—And what Subject is there who does not wiſh Proſperity to this Country? where there are ſo many Ingenious and Brave Men; and who for Generoſity are not to be Equalled in Europe.

* *Doctor Ibis.*] It is a great comfort to me that he is *Alive*, and will ſee the above, for I perfectly agree with *Plancus*, who ſaid by way of ſcoff, " that none but vain Bugs and Hobgoblins uſed to fight with the Dead." Now if this ſhould be anſwered, (but I believe not) I deſire He would take an Example by Me, and write it Himſelf; for as to employing of other People to write for one, there is ſomething ſo deteſtable and cowardly in that; and it is a diſhoneſt mean cunning, in making one ſelf a great Man with other People's Merit. (this is what the Country People call *Reaping without Sowing*) Pray now, as you was very lucky, and did well in the World, what Prejudice did I ever do you, why ſhould you diſcourage me as a Painter; was I not to live too? O if I had a mind to ſpeak how could I expoſe you, in what we commonly Term a whole Length.—But * * * * * * * * * * * *, &c. &c. And you have now (I dare ſay) to your great Sorrow and Mortification, loſt a uſeful Subject;—Go: and read your Picture in the Fable of the Man and his Gooſe.

APOLOGY *of the* AUTHOR.

IN Authors-Races for want of treading firm they often Slip, to publiſh a Picture, Book, &c. without *Errors*, is a very great Miſtake; every Bean has its Black, and all *things* are *imperfect*. Though we look as keen as a *Hawk*, yet they will ſlide in unawares, nay even with open Eyes; now its the *Author's* fault, but more ſo the *Compoſitor*. Sometimes they will even go unobſerved through *different Hands*, and laſtly how many Errors muſt we not expect if only examined by ſuch a one as I am; I dare ſay the Reader will not meet with Miſtakes or Blunders of Conſequence, (ſuch as putting the Cart before the Horſe;) and if he conceives or apprehends any in the Latin Language, his Senſibility and good Judgment will pardon and Correct them, as to other faint Blotches or Wrincles, I expect, from their kindneſs will not be minded.

"He that is without ſin among you, let him firſt Caſt a Stone."—I hope we ſhall have no Accuſers—and ſo we take our leave:—*Go, and Endeavour to Err* No More.

The E N D.